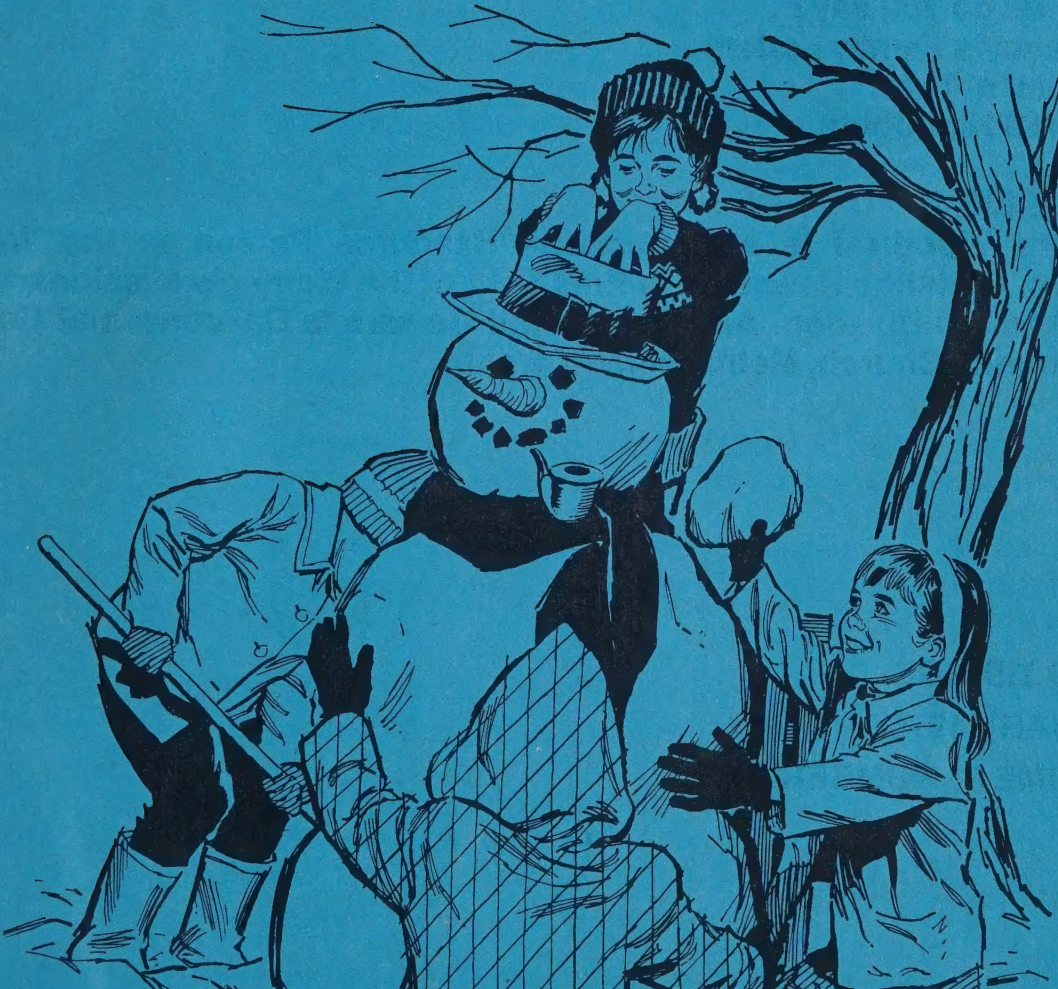
GLAD TIDINGS

January 1975



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Barbara Woodruff is an Education Resource Person in the Western Region. Christina Newstead is President of the Women's Missionary Society, Western Division. Ann Drummond Gowers is Deaconess at Gateway Community Church, Metropolitan Toronto.

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Worship Service

for Epiphany

by BARBARA WOODRUFF

LEADER The Church's celebration of the Feast of Epiphany on January 6th can be traced back to Egypt in the 2nd century a.d. In those days Epiphany commemorated both the Birth of Jesus and his Baptism at the Jordan. Epiphany comes from the Greek word meaning manifestation or display or demonstration.

VOICE 1 I saw the Spirit coming down from heaven like a dove and resting upon him. I did not know him, but he who sent me to baptize in water had told me, "When you see the Spirit coming down upon someone and resting upon him you will know that this is he who is to baptize in Holy Spirit." (John 1: 32-34 NEB)

LEADER In later years the changing of the water into wine at the wedding at Cana came to be associated with the Feast of Epiphany.

VOICE 2 This deed at Cana-in-Galilee is the first of the signs by which Jesus revealed his glory and led his disciples to believe in him. (John 2:11 NEB)

LEADER The visit of the Magi came to prominence in the Feast of Epiphany and marked Christ's manifestation to the Gentiles.

VOICE 3 After his birth astrologers from the east arrived in Jerusalem asking, "Where is the child who is born to be king of the Jews? We observed the rising of his star and we have come to pay him homage." (Matt. 2: 1-2 NEB)

LEADER In the Eastern Church, Epiphany continued to emphasize Jesus' baptism while in the Western Church the visit of the Wise Men became the focal point of the feast. White symbolizes purity and is the liturgical colour associated with Epiphany.

Protestants in Canada are not greatly given to the celebration of feast days. At the beginning of this new year, however, let us take the time to consider the essence of this celebration—

VOICE 1

The people who walked in darkness
have seen a great light;
light has dawned upon them
dwellers in a land as dark as death. (Isaiah 9: 2 NEB)

HYMN

God Reveals His Presence—315 (OBP) 322 (NBP)

PRAYER (LEADER)

O God of mercy and grace, who has given us the light to see your glory, forgive us for the times we have sinned and chosen to walk in the darkness.

Cleanse us and purify us and bring us again into the light that we may glorify your name among the people of the world through Jesus Christ. Amen.

VOICE 2

You are a chosen race, a royal priesthood, a dedicated nation, and a people claimed by God for his own, to proclaim the triumphs of him who has called you out of darkness into his marvellous light. (I Peter 2: 9-10 NEB)

LEADER

Throughout the years the Church has continued to remind herself of the great privilege that is hers. God has revealed Himself to us—light has been given to us—to what purpose?
To proclaim the triumph of Him who called us—that is our task.
To evangelize through word and action—to teach, to preach, to heal, to give of ourselves and all that we have that others may know and share in this wondrous light.

As we begin this New Year let us remember that we are a chosen race—a people claimed by God. Let us don the white robes of Epiphany which symbolize purity, light and joy. Let us rededicate ourselves to the task that is put before us—to reach out in love to the needy—to champion the cause of the poor—to fight fiercely for the dispossessed—to spread the good news of God's love made known in Jesus Christ to every nook and cranny in this land and throughout the whole world.

HYMN

Brightest and Best—178 (OBP) 150 (NBP)

OFFERING

Like the Wise Men of old, let us bring our treasures and present them to the King of Kings, and may our gifts symbolize our devotion and our dedication to the task to which He calls us.

DEDICATION (UNISON)

We give Thee but Thine own
What'er the gift may be
All that we have is Thine alone
A trust, O Lord, from Thee. Amen.

PRAYER

Leader: For bringing light into our lives, O God,
All: We praise you and thank you
Leader: For guiding us and caring for us, O God,
All: We praise you and thank you
Leader: For the assurance that you will be with us to guide and direct our lives, O God,
All: We praise you and thank you
Leader: For calling each and every one of us to share in the task of spreading your love, O God,
All: We praise you and thank you in the name of Jesus Christ, Our Lord. Amen.

HYMN As With Gladness Men of Old—177 (OBP) 153 (NBP)

UNISON

Lord, now lettest thou thy servant depart in peace, according to thy word:
For mine eyes have seen thy salvation,
Which thou has prepared before the face of all people;
A light to lighten the Gentiles, and the glory of thy people Israel.
Amen. (Luke 2: 29-32 KJV)

The Western CENTENNIAL TOUR

by CHRISTINA NEWSTEAD

The morning of Saturday, June 29, was wet and dismal but didn't dampen the spirits of 34 persons as they left Toronto Airport No. 2 terminal in a Lishman, Kitchener, Ontario bus for points west. The Western Centennial Tour was on its way. It was one of five Centennial Presbyterian tours in 1974: three to Eastern Canada, one to Ontario and Quebec, and one to Western Canada.

Dr. John A. Johnston, minister of McNab Street Presbyterian Church, Hamilton, and chairman of the Centennial Committee, was our tour leader. Rev. Walter McLean, minister of Knox Presbyterian Church, Waterloo, and a member of the Centennial coordinating committee, assisted Dr. Johnston and from time to time took over the wheel from the bus driver.

The tour was part of The Presbyterian Church in Canada's Centennial celebrations. The purpose was to meet fellow Presbyterians in Western Canada: to gain first-hand knowledge of the Home Mission work of our church in the west and to encourage small aid-receiving congregations of which there are more than 150 within our church. We visited 33 churches. It is noteworthy that there are more than 1,000 Presbyterian churches and preaching stations in Canada.

It was a joy to meet and talk with former missionaries of the Women's Missionary Society (W.D.) staff. In Vancouver we saw Miss Hildur Hermanson still keenly interested and active in the promotion of the mission of the church. Telephone calls were made to Miss Lily Simpson and Miss Isabel Taylor. Although neither are in the best of health, they are vitally interested in the W.M.S. When in Kitimat it was a great pleasure to be greeted by Miss Elsie Taylor, formerly a nurse in Nigeria and now Superintendent of Nurses at Kitimat General Hospital. She is an elder, actively involved in the Kitimat congregation. While visiting in her home she said, "Kitimat is my mission field now."

In many churches, it was the members of the W.M.S. who welcomed the tour and provided refreshments. It was good to meet again, as far north as Fort St. John and Dawson Creek, a number of women who had attended Annual Meetings of Council.

In Winnipeg we visited Flora House where Athalie Read is in charge. Miss Read told us that the Sunday School which had moved from Flora House to Calvin Presbyterian Church had increased in numbers and several teen-agers were attending the church service for the first time. When in Winnipeg part of the tour visited Presbyterian Fellowship House. This was a W.M.S. Centennial Project in 1964. It began as a home-away-from-home for Indian young people. Effective February 1, 1973 a new experiment began in conjunction with the Marymound Treatment Centre for Adolescent Girls. The girls we met seemed happy and contented and gave us a warm welcome. Mrs. F. Swirski, the house-mother, has an excellent rapport with the girls. The group also visited the Fellowship House in Prince Albert, which is a home-away-from-home for eleven young men of Indian origin. These three properties are owned by the Women's Missionary Society (W.D.).

It was a thrilling experience to visit The Parish Church of St. Andrew (Anglican), the first church west of the Great Lakes in which Presbyterians worshipped for nearly forty years prior to the arrival of a Presbyterian minister, Rev. John Black, in 1851. He was instrumental in building Kildonan Church, the first Presbyterian Church west of the Great Lakes. To walk in the churchyard and recognize names on tombstones such as Black, Nisbet, Robertson and MacBeth was an emotional experience. It was equally thrilling to visit Prince Albert. In 1866 Rev. James Nisbet was appointed by the Foreign Mission Board of our Church to the Indian Mission work of the west. Nisbet and his party arrived at the mission site on July 26, 1866. Because of his admiration for the late Prince Consort, Nisbet decided to call the place "Prince Albert." The first church and school built in 1867 by Rev. James Nisbet at Prince Albert still stands. It is used as a historial museum.

The Presbyterian Church in Canada has for many years been actively engaged in serving Canada's native people, the Indian. It was with anticipation that we visited Kenora Fellowship Centre, Winnipeg Inner City Project and Rolling River Reserve. Kenora Fellowship Centre is one of 36 Friendship Centres in Canada, but the only one that is entirely church-operated. All members of the staff are Indian people except Mr. & Mrs. S. T. Robinson. Mr. Robinson is the Director of the Centre. The Inner City Indian Project in Winnipeg was initiated by the Presbytery to bring the gospel and fellowship of the church to the many Indian People coming to Winnipeg. This project was given inspiration and leadership by Rev. Rex Krepps, who was the minister of Norwood Church at that time. Mrs. Sandra Munro became a valued staff member through the W.M.S.

Following a period of inactivity due to lack of staff, the project was given the full

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Prince Albert Fellowship House

support of the Board of World Mission of our Church. Last June Mrs. Mabel Powers was appointed to the Board of World Mission as woman missionary to the Winnipeg Indian Centre. Since commencing her work there, she has organized a Sunday School, women's, girls', boys' and Senior Citizen groups. A coffee house for Indian young people is being planned. Visiting the Rolling River Indian Reserve where approximately 600 Indian people live was a memorable experience. The church is in a state of disrepair and is not in use. Mr. and Mrs. Jay Bailey are endeavouring to restructure the work and when we were there were conducting a Vacation Bible School, also services each Tuesday evening. Mrs. Powers, the Bailey's, and the work they are engaged in deserve our prayer support.

Our visit to the Peace River area was a stirring experience. This is a frontier presbytery of nine churches, and is the largest presbytery in area of The Presbyterian Church in Canada. Its aim is "Reaching The Frontiers of Canada with the Gospel."

The enjoyment and benefit of being on the tour was greatly enhanced by daily periods of devotions, hymn singing, friendly conversation, interesting information. We also enjoyed tea and cold drinks served on the bus by Andrew Johnston and Scott McLean, who performed these and other valuable services. We arrived home on a beautiful summer day, thankful to God for safe travelling mercies, the blessing of many new friends and an experience never to be forgotten.

Mrs. Newstead poses with Mrs. Janet Bailey and three young ladies from the Rolling River Reserve.

by ANN DRUMMOND GOWERS

A Ministry in a VERTICAL GLOBAL VILLAGE

Flemingdon Park is a unique community, situated across from the Ontario Science Centre in Metropolitan Toronto. It occupies only one square mile yet it is home for 25,000 people. This high density is due to a lack of comprehensive planning on the part of the municipal government and the desire of developers to maximize profits. There are no single unit dwellings in Flemingdon Park; there are townhouses, and high and low rise apartment buildings. Residents of Flemingdon Park are grateful that the hydro right of way passes through the community leaving open space and green grass available for sports and recreation.

Flemingdon Park is also unique in its cultural composition. It is estimated that there are at least 72 nationalities represented in the community. Many are recent immigrants from Uganda, Korea, India, Pakistan, Hong Kong, Russia, and the Caribbean. Growth is experienced everywhere; one public school which had 500 students last year has over 1,000 this year. Nine portable classrooms have been added to accommodate this increase. The Separate School Board built a new school last year. Before it was open there were four portables installed in the yard. English classes for adults are filled to capacity as newcomers learn to speak the language of their new homeland.

Until recently Flemingdon Park was strictly a rental community, mobility was high and people were often reluctant to invest time and effort in a community in which they were not planning to stay. However, there are now both high rise and low rise condominiums available. As these are purchased, it is hoped this will bring some stability to the population and add strength to those already working hard to build a good community with the physical facilities necessary for a neighbourhood of this size, and to develop community spirit which enables people to live and work together enriched rather than separated by their cultural differences.

What is involved in the Church's ministry in this vertical global village? We at Gateway Community Church are continually working at an answer to that and we have discovered to date it means many things.

It involves struggle for one; particularly in the numbers game—each year many new people join the congregation, each year many including the core leadership leave the community to make their homes elsewhere. Last fall the congregation celebrated its seventh anniversary with only four of the original families still active here. The congregation however has been enriched by all those who even if only for a short time have been part of a team effort to build a strong congregation. We have also discovered that there is always new leadership awaiting both the opportunity and challenge to develop.

It involves openness—there are not many born and bred Canadian Presbyterians living in this community, but there are many Christians coming from many different church backgrounds, and since Gateway Community Church is presently the only Protestant church in the "Park", it becomes their church home. Our congregational life has been enriched by the heritage of other branches of the church, such as the Church of North India, the Egyptian Evangelical Church, the Church in Pakistan, Guyana, the Caribbean, Europe, as well as other Canadian denominations. The diverse background of the congregation has given all members a unique opportunity to learn and share each other's cultural and religious traditions.

It involves both a vision of and a trust in the future. The many cultures in Flemingdon Park also represent many faiths—there is a large number of Muslims in the community and a congregation of about 400 Ishmalis meet each week for worship in the school next door to our church, and about 200 meet daily for morning and evening prayer. It seemed appropriate that in a community such as this an effective Christian witness would be one that demonstrated the unity of the church in concrete form, and when land development had left space for only one church site—the Board of Trustees of The Presbyterian Church in Canada and the Roman Catholic Episcopal Corporation of Toronto decided to erect a worship centre to be used jointly by the Presbyterian and Roman Catholic congregations in Flemingdon Park. This year that new worship centre will open, bringing with it new possibilities and maybe even new problems—but it will be a sign that the two congregations are willing to risk their obvious differences in order to work together for the sake of the community and the witness of the whole Church of Jesus Christ.

It involves hard work and some disappointments. The outreach program of our congregation has faced many barriers. All that is said about apartment communities is true. They are built to foster privacy rather than community, people tend to live as isolated family and individual units sometimes not even knowing their neighbours on the same floor. People do not want intruders—not even the church. Last year the Gateway congregation undertook the visitation of the new condominium units in an effort to welcome people to the community, tell them about the church and invite them to participate. We met with some success in the townhouses but when we approached the owners' committees of the high rise condominiums for permission to conduct these visitations they said "no". Since then we have followed up with special brochures and mailings as well as personal visitation done by members of the congregation who live there.

It involves participation in the total life of the community. No congregation can afford to live in isolation from the community in which it is located. It must demonstrate its interest and concern through the active participation of its members in the neighbourhood. For Gateway this means sharing in the activities and concerns of the local community council which acts on behalf of the community. It means raising issues and speaking out against injustices—supporting community programs for youth, children and senior citizens. It means sharing facilities with community groups and programs who found little space for their activities elsewhere.

And finally it involves being a servant, that is the church must be that body of people who are willing to expend themselves on behalf of others. It means tasks of reconciliation between the many and diverse elements of community life—creating an atmosphere in which people can work together for the sake of building a better community and world. One of the most meaningful witnesses the church can make is to be a living demonstration of what it preaches. People then will not be able to dismiss it lightly.

Ministry in an apartment community is not really different from ministry in any other neighbourhood. Maybe there are more problems but conversely there are also more possibilities. It is communities like Flemingdon Park which force the church to rethink old traditions—to discard what has become irrelevant and to create the new on the foundations of the faith. It is a challenge to be at the frontiers of the twentieth century—new forms and new language are needed to bring the Good News of Jesus Christ to this age—the church must meet this challenge because people are oppressed, burdened and enslaved by a world they have created but do not control. They await the liberation and the freedom of true humanness granted through God's mercy and love.

a small reflection

by agnes pierce

"A workman that needeth not be ashamed" (2 Timothy 2:15)

Here we are in the month of January again. Many of you will feel this is a long, drawn-out month and desire to make things and try out new patterns to try and perk up the month. Let's peek in our work baskets and see what's there.

I keep in my work basket only ordinary things. Of course, I have many needles in it. I wonder how the first needles were really made? We're told some of the very first ones were made from sharp thorns or ivory sharpened to a good point, and others were made of bone. I understand that we got our first steel needles from the Chinese.

One day when I was in Indian work, I climbed a rather steep mountain to see an aged Indian woman. (She was one hundred or more years of age!) After she got seven or eight snarling dogs settled down, my friend and I entered her hut. She was making rugs with a sharp bone needle. When I told her it was the Sabbath Day she quickly put her rugs away and said "Oh, I did not know that. Can you sing 'Abide with me?' " This we sang together. I was deeply impressed by her faith in God as she lived so far away from others—alone, yet not alone as she knew a personal friend and Saviour.

Can we learn any lesson from a needle?

I remember a Negro lady who said "Oh Lord, you be the needle and I'll be the thread." As the thread must go where the needle directs to make fine work, so you and I must follow the dictates of our Guide and Heavenly Father. Jesus told us to "Abide in me and I in you."

In your work basket you will have many varieties of thread. Just so, all of us are different. Some are strong, some weak; some are very beautiful and some very plain; some are talented and some perhaps have only one talent; some live in the limelight, and some live in dark gloomy spots. But remember, the thread follows the needle!

Years ago I had an appointment in Lloydminster, Saskatchewan. A beautiful Christian nurse living there was suddenly stricken with an illness that was to take her life. She wrote these words which have helped me many times in my life's walk.

I do not ask to see beyond the veil that thou hast thrown across my life,
Covering all that must not yet be known,
I do not ask to understand thy ways so strange to me,
For well I know thou leadest on always lovingly,
I do not ask that thou should take away this cross of mine,
For didst not thou so meekly bear that cruel cross of thine?
But Lord, dear Lord, I ask for courage, patience too,
Sweet peace and strength and trust to help me each day through.
Oh! grant me grace that I may be submissive to thy will,
Not just willingly but joyfully may I be still
And wait until thy purpose has all been fulfilled in me
Through this trial Lord—most of all may it glorify thee.

You all have scissors in your work basket. Scissors cut away useless things. Prizes have been lost in embroidery when threads have not been trimmed off the back. Sometimes there is pruning or cutting away in our lives in order to make us more perfect. Shall we think about it?

In sewing and putting on appliques, or making a garment, we must use and follow the pattern. We would be very upset if someone said "Your dress does not fit right because you did not follow the pattern." Now Jesus Christ is our pattern in our Christian lives. Jesus Himself said in John 13:15, "I have given you an example that you do as I have done." So often we do not quite follow the pattern, but when we do, how much happier and more useful we become.

Have you a measuring tape in your work basket? It is very useful. It also brings to mind the words of Jesus. (Matthew 7:2; Mark 4:24; Luke 6:38) "With what measure ye mete, it shall be measured to you again."

I have in my work basket bits of lace and trimming. Most women like things that beautify. God has given us a love of beauty, colour and form. The evangelist, Billy Graham recently said "Everywhere I go I find that God's people lack something. There is a feeling of insecurity and defeat." Can it be that we lack the beauty of Christlikeness? We can ponder over it.

Let us be "nimble with the thimble." It is given to us for protection. (And does it ever save the finger when sewing on heavy material!) It is a real shield. Ephesians 6:16 says "Above all taking the shield of faith so you can quench all the fiery darts of the wicked." Yes, we need protection these days as many seek to destroy our faith. Do not let anyone destroy your faith so that we shall be workmen that needeth not to be ashamed. Let us labour for the Master from the dawn till setting sun.

OFFICERS' ODDMENTS

Do you know "The Mariner's Hymn", with its "Standing at the 'porthole' of the opening year"?

What do we see from the "port-hole"? Not the whole vision of 1975 certainly—but there are some things close at hand.

For one thing—Annual Presbyterial Meetings are in view. Take stock, O Officers! Your report will tell what Groups have been doing. Will it also tell how you have communicated with them, how well you know them, whether you are one with them?

Pipe your speaker aboard at your Annual Meetings. As women to woman, make her feel at home on deck. It's lonely in the breeches-buoy of the speaker's chair.

Group Program Planners—Feeling squeamish about 1975 programs? The February "Glad Tidings" is a program issue that can help out.

Local Group Officers—Do you need boat-drill? You can send an S.O.S. from your Executive to the Educational Resource Person (E.R.P., for short) in your area. Aye, aye, ma'am! She's ready to help you polish up procedures. To save energy, area training sessions can be arranged.

And for our youngest midshipmen—COC, Explorers and C.G.I.T.! Leaders! Have you registered your Group for 1975? It's necessary if you are to receive deck-rations (helpful material from the National Children's Work Sec, or the Girls' Work Committee).

Another glance through the port-hole—Pictures will be needed for "Sharing in Mission" children's studies in 1975. "Glad Tidings" is one source. Do Jr. Group Leaders receive it? Do Jr. Groups receive it? This is a supply project on which Senior Local Groups can turn their spy-glasses.

COUNTING THE COST

Individuals and/or groups might be interested in using this Checklist of services and materials to indicate resources available for their use. This could be used at a meeting to which you would bring this magazine.

CHECK LIST

Do the groups in your congregation make use of or have an opportunity to participate in the following?

YES NO
____ ____ 1. The Annual Report of the W.M.S. (W.D.)
____ ____ 2. Council Meeting of the W.M.S.
____ ____ 3. A Workshop planned or led by an Area Educational Resource Person.
____ ____ 4. Bulletins for leaders of Children's groups.
____ ____ 5. "Forward Together in Mission" adult study packet.
____ ____ 6. The Glad Tidings.
____ ____ 7. Letters to secretaries of local adult groups.
____ ____ 8. A speaker arranged for by the deputation committee.
____ ____ 9. "Cause for Celebration" the teenage mission packet.
____ ____ 10. Books purchased from the bookroom or the Presbyterial Literature Secretary.
____ ____ 11. Celebrating 100 Years the mission studies for COC and Explorers.

Can you find each of the items listed above in the Estimates in this issue of the Glad Tidings (p. 32)?

Did you know regarding these items that

(1)—it is estimated that Annual Report of the Society will cost $3,500? This figure will not include the time involved in editing the materials, typing the copy and mailing these to local groups as well as the officers of the Council, Synodical and Presbyterial.

(2)—it is estimated the Council Meeting will cost $6,000. This amount does not include the time of the staff in helping to plan the meeting nor the secretarial staff's time in typing the materials related to the meeting.

(3)—a large proportion of the amount of money estimated under the Education Department salaries provides the services of 8 Area Educational Resource Staff. Their travel to planning meetings and workshops comes from the item listed "expenses"—$12,000.

(4)—the supply fund helps send bulletins prepared by the Secretary for Children's Work to leaders of Children's groups.

(5)—a large portion of the time of the Adult Secretary is spent in helping prepare the study packet. This packet also requires secretarial time in circulating draft copies of material and cutting and running stencils.

(6)—it is estimated that a grant of $6,000 will be required to publish the Glad Tidings. The salaries of the editor and secretarial staff are also required to prepare the magazine.

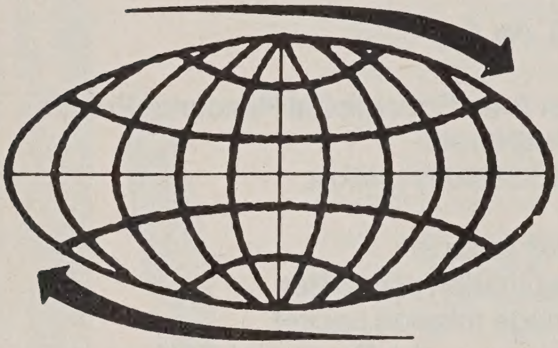
(7)—it costs approximately $100 in postage to send out two mailings a year to local adult groups.

(8)—deputation to Synodicals and to other meetings costs the Society approximately $1,000 a year.

(9)—a packet such as this requires the help of executive, secretarial and bookroom staff as well as the Girls' Work Committee which receives a small $100 grant.

(10)—the salary of the Manager of the Bookroom is one of the salaries listed under the Educational Department.

(11)—the secretary for Children's Work, the Children's Work Committee and Secretarial and bookroom staff all cooperate to make these packets available to groups.



in the world

by marjorie ross

All of us are aware by now that the world is in the midst of the worst food shortage since 1945. The current estimate is that a number of people equal to three or four times the population of Canada faces actual death by starvation. Our government has pledged itself to increase its food aid, but we all know that food hand-outs are not enough. Just as the soup kitchens were no cure for the Depression, but only temporary aid to those worst hit, so food aid programs will keep people alive, but leave the basic problems unsolved.

The average person in North America consumes directly or indirectly five times as much cereal grain as the average person in the Third World. "That's not me," you'll say. "I hardly ever eat cereal, and I cut down on bread last year. Better for the waist-line." Certainly it is true that many North Americans try to cut down on what we call "starchy foods". What happens is that we feed the cereals to our animals. Then we eat the dairy products, eggs, and meat the animals produce. Vegetable protein—the grains, oats, corn which is the staff of life to most of humanity—is converted to animal protein, which in its most expensive form is beef. It takes 21 pounds of inexpensive grain to produce 1 pound of beef. That is why the man who said that beef was a bargain at present prices was perfectly correct.

21 pounds of grain are equal to 1 pound of beef. A little arithmetic shows us that the five pound roast you served your family last Sunday was the equivalent of a hundred pound sack of grain. The official ration in Calcutta for a family of two adults and two children is a little over 13 pounds of grain per week. Your five pound roast would feed them for over seven weeks!

We have lost our reverence for a dish of meat. That Sunday roast should be borne forth from your kitchen in solemn procession, with trumpets playing before it. Remember the boar's head in the old Christmas carol. To our ancestors down through the Christian era, and even into our own century in rural Canada, the

Christmas feast was a meal of meat—a memory to be savoured through the hungry winter months when bowls held only thin porridge, turnips, a little salt pork. You looked forward to Easter, the feast of returning life. The hens would begin to lay again, there would be new lettuces, and perhaps a young lamb roasted to celebrate another winter gone. When you don't have it, you appreciate it. In our time, the reverse is equally true; familiarity breeds contempt. Many business men eat steak every day for lunch. What else is on the menu?

Most of us can be truly alarmed about the world food crisis with one part of our heads, while the other part is planning supper just the way we always have. Is there any way we can get the two parts of our heads together? Can we alter our eating habits in the light of the food crisis?

Inevitably, those of us who are preparing meals for our families are going to have some reservations. The unconscious association of love with food which we all acquired in our mother's arms means that one way we show our love for people is by feeding them what we know they will enjoy, and what we believe to be good for them. Meat scores high on both counts with most of us. Moreover, unless we are particularly self-assertive individuals, we are a little diffident about forcing changes on others. After all, it is *our* conviction that we should scale down our consumption; it is *their* meals that are going to change.

An easy place to start is to cut down on waste, specifically of meat scraps and bones. A soup pot is a great institution, and one that uses up all sorts of bits and pieces. Planning ahead for leftovers seems to be much more practical; it is the half servings left that linger in dishes in the fridge until they grow whiskers.

I find myself ambivalent on the question of forcing small children to eat what they are given because all over the world children are crying for food. "Think of the starving Armenians" was what my mother was told. I could tell my daughter to think about Bangladesh, or the Sahel, but I fear she would still eat a very poor dinner. However, one thing I don't believe should be allowed. If a child does not want the food, he should not mess it up so that it has to be thrown out. Most large families have a hungry big brother, or father, who will eat up the scraps, and leftovers on plates can be put back with what remains on the platter or in the pot. Some people seem to find that shocking. Why? The truly shocking thing is to see cigarettes butted out and paper napkins discarded in a half eaten dinner.

There is no need to feel guilty if your teen-age children, particularly the boys, never seem to get enough to eat. There should be a reasonable amount of the main dishes for everyone. If they are still hungry, they can fill up on bread and butter. That is old-fashioned advice; in these days it probably would be bread and margarine. How will they ever learn that the supply of food is finite if they can always gorge themselves? In the same vein, why should children of all ages expect to drink pop, or juice, or Kool Aid, or even milk when they are thirsty? The rest of the world quenches its thirst with water. It is still the most effective drink for the purpose.

Try explaining to the family why you think you should cut back on consumption, particularly of meat. You may very well find that the children and teen-agers are more flexible than the older members of the family. However, the increase in the cost of many staple items should add extra punch to your suggestion that cutbacks have to take place. You might suggest the traditional practice of one or two meatless meals a week as a reminder of the absence of meat in the diets of most of the world's peoples. Most children seem to like fish sticks or cod fish cakes. Egg dishes, macaroni and cheese, tuna and noodle casseroles—all these are familiar items on most of our tables. Legumes like dried beans are an excellent source of vegetable protein. Every culture in the world has dishes which consist of beans cooked slowly with a little meat added for flavour. Baked beans is the one we know best. The soya burger sold in some of our supermarkets makes a very tasty meat loaf. Possibly you have been already serving these dishes as economical substitutes when the money was tight. Perhaps you could serve them once a week oftener than you used to, and put a jar on the table in which you contribute, out of the food money, the difference in cost between what the family actually ate, and the pork chops or chicken legs they might have had. After a few months, the coins in the jar can form the family's contribution to the Inter Church Aid fund of our church. Every year it forwards thousands of dollars to food programs in famine areas. What better way for your family to make a contribution than from food it did not eat? And how much better that roast beef will look after a few weeks of cheese and tuna fish! Trumpets may not sound before it, but certainly the thanks offered should be heartfelt, and perhaps there will be a passing thought for what that piece of meat means in our world today.

What do you say to a Maoist?

by m. roy gellatly

We all know that Communism is not a religion in the usual sense of the word, but in many ways it has the power and direction of religion over the minds and hearts of its followers. Officially it is committed to an atheistic position while ethically it is humanistic and even moralistic. Since the challenge of the cause of reshaping human society is presented as the task for Communist workers, the scope of this cause is as broad as human experience itself.

Perhaps the purest form of Communism practised today is found in mainland China under the direction of Chairman Mao and his teaching. Over the past few months there has been a concerted attack on the teachings of Confucius, the classical sage of Chinese culture. Here we see the struggle of two philosophies, each having the force of religion, over the loyalties of hundreds of millions of ordinary people.

Chairman Mao's teachings strangely parallel some of Jesus' words: "We Communists are like seeds and the people are like the soil. Wherever we go, we must unite with the people, take root and blossom among them." The Risen Christ said:

"You shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." (Acts 1:8)

Mao advised his workers: "We should be modest and prudent, guard against arrogance and rashness, and serve the Chinese people with heart and soul." Jesus said: "You shall love your neighbour as yourself." (Matt. 22:39)

This strong stress on serving the people is perhaps the most characteristic note in Mao's teachings. To illustrate this the example of the Canadian doctor, Norman Bethune of Orillia, is cited in his "Little Red Book". Bethune served as doctor to the Red Army before their victory in 1949 and in fact gave his life in this enterprise. Goal-directed service, leading to self-reliance and creative development, are virtues of Maoism that they hold in common with Christianity.

Confucianism, now under attack, upheld the hierarchical order of society defining duties and obligations at every turn. This static classical society did in time become very corrupt as those in power oppressed others down the line. Confucianism itself was more of an ethical system than a religion in the usual sense, although it did rely heavily on the concept of the "mandate from heaven" for authority.

Today, Maoism is doing through education and persuasion on a grand scale throughout China what the former Missionary Movement attempted on a more modest scale; namely, to bring hope, responsibility and dignity to the common man, to bring freedom from traditional shackles of thinking and custom, and to develop responsibility for one's neighbours.

Theologically, we feel that the whole spiritual dimension of faith in God through Jesus Christ, our Saviour, Teacher, and Chairman is good news to share with the Maoists. But on the human plane, we rejoice in our common ethical teachings and pray that 800,000,000 people may be able to put this into practice in China as the same number of Christians try to do this elsewhere.

1875 1975

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21 Days
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A centennial project planned by the Board of World Mission, this tour will take you first to Japan for a week, then on to Taiwan for the second week. The third week will be spent in Hong Kong and Hawaii.

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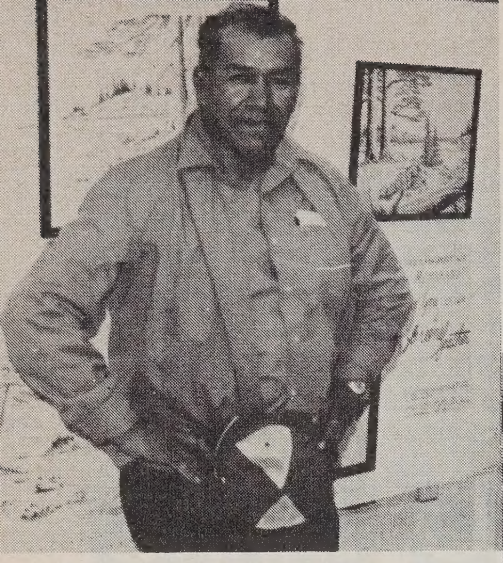
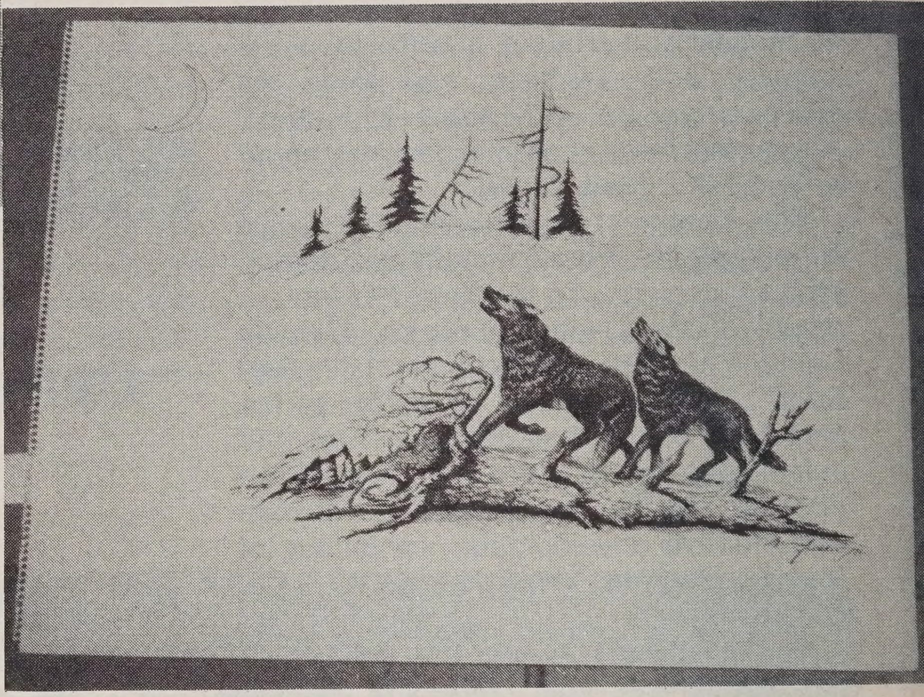




Fred Green, a professional artist, and his pencil drawings.

Kenora Friendship Centre ART SHOW 1974

Gayce Kakegomick does silk screen professionally.

Charlie Copenace, a child care worker at C. J. Residence, displays his prize-winning mural. He usually works in glass, paper or leather.

There were about 200 pieces— pencil, silk screen, sculpture, water colours, oil and leather— at this second annual show by former Cecilia Jeffrey students.

Gayce and Howard Kakegomick with silk screen work.

Holy Carpenter Church Hostel and Centre

Kowloon, Hong Kong

In the year 1949, the influx of refugees from China into Hong Kong began and it was realized that a base for homeless young people was needed urgently. In the year 1954, Bishop Hall acquired from the Hong Kong Government a small hill situated at Hung Hom. Fourteen unemployed boys from St. Christopher's Home levelled the hill in four and a half months' time and also helped build the Holy Carpenter Church which was completed in 1957.

The church is situated close to the docks, cement works, power station and numerous factories which form one of the main industrial areas of Kowloon. It is encircled by incredibly poor streets of small shops and dark workrooms, squatter shacks and a congested resettlement area. From this simple beginning, it started to serve the workers in the area and beyond, and has led to the development of a number of special projects. The worshipping life of the church remains at the heart of all that goes on.

The church building is a simple rectangular structure of grey bricks, with sheets of asbestos forming the reef and breeze bricks instead of windows. A wood carving of "Christ the Carpenter" backs the communion table with its cross and two small candles. The worship service is held every Sunday evening at 8 o'clock and is attended by over one hundred workers and their families from the neighbourhood. It is not an unusual thing to state that most of the local workers have seven workdays per week, thus there is no worry of time confliction.

During the week, the sanctuary is curtained off from the church hall which is utilized as workers canteen, which caters to over 300 workers from nearby factories and dockyards at HK$1 per meal, which is half the cost elsewhere. The menu includes a choice of three wholesome Chinese dishes with rice, and soup—as much as one wants. All these are prepared in the kitchen off the church hall. For the poor who cannot even afford such a small amount, meal tickets are often distributed free of charge so that they can take their meals as others do without hurting their pride.

The canteen has been in operation for about ten years and had led to an expansion of catering services which include special occasion dinners at low costs and regular catering for factory workers and school children.

At the far corner of the church hall a

small area is screened off to serve as a Church Clinic. The clinic-in-charge, Dr. Lau Wai-fong, is a graduate of Ling Nam University. She is a warm and efficient lady and sees with her assistant an average of 30 patients per day. The patients pay no more than HK$2 per consultation with medicines inclusive, and as with all facilities at the centre, those who cannot pay receive services free.

A couple of years after the completion of the church, a three-storey Workers' Hostel was also established which provides simple but comfortable accommodation for young workers who are between the ages from 16 to 30. The current enrolment is more than one hundred, some of them grown-up orphans from the St. Christopher Home, and the majority of them from nearby resettlement housing, jammed with people and polluted air.

The hostel is about as simple as it could be, yet it is light and airy and has proved to be a much needed hostel.

The top floor of the building is a Students' Dormitory for the Practical Training Centre. Apart from these rooms, the left wing on the top floor has a Guest Room. Workers from abroad who would like to stay with us and experience a little of the life of local workers here are welcomed.

Much has been done in the hostel so as to help workers to become useful members of the community. One feature of life in the hostel is the encouragement given to the young workers and others in the district, to join a Marriage Savings Scheme. The monthly saving rate is offered in two kinds, i.e. HK$20 and HK$30 towards a period of two years. At the end of each period, the accumulated capital, interest and bonus may well provide enough to marry and to set up a new home.

One can easily see that to get married is not a difficult thing. All is well and hopeful as long as the young wife is able to supplement the family income by carrying on working. But problems would soon arise when the baby arrives.

To help these young couples with young children, our Holy Carpenter Day Nursery for workers' children was opened in March 1966 with the cooperation of the Society

for the Protection of Children. It occupies two flats in a new building about a hundred yards away from the church premises and is now working at full capacity.

On one floor, double-deckers were placed very orderly and clean. These were occupied by over 40 babies from one month to two years old. Early in the morning, they were brought to the nursery and left there to be looked after by our experienced sisters. The mothers go to work until sunset, then they return to take their babies home. The nursery has proved a reliable place where the young mothers can leave their babies with great confidence.

The Holy Carpenter Children's Centre is on another floor in the same building. It caters to over 70 pre-primary boys and girls from two years old, when they can no longer stay in the nursery. They study and play under the guidance of several trained teachers. The flats are small and crowded, but overflowing with love and cheerfulness. The parents pay a little if they can and nothing in cases of poor and needy.

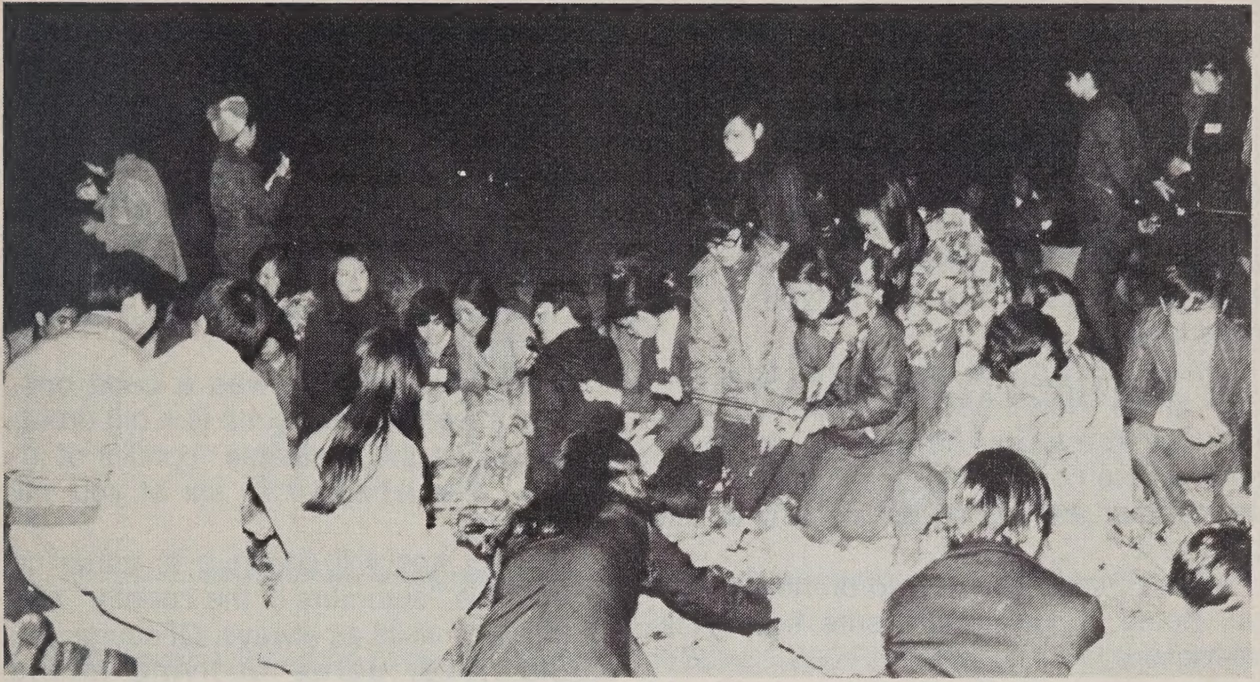
The Carpentry Workshop situated next to the hostel has been operated by a group of Chinese craftsmen who make screens, wall panels, teakwood chests and pieces of Chinese art furniture. These goods were sold both locally and to some other countries abroad. Apart from sales, it offers apprenticeship training to several boys who have had no chance to finish even primary schooling. Board is provided as well as education, and to learn and practise a craft equips them to earn a living later on.

The newest structure adjoining the church and hostel premises is the Holy Carpenter Practical Training Centre. This centre, opened in September 1965, is located on a 8820 sq. ft. site. The three-storey building includes five workshops for practical training. As education is not compulsory in Hong Kong, each year there are over 30,000 primary school leavers, all between the ages from 12 to 14. In view of this, our centre aims to operate full-time classes in trade training for these children. It provides an alternative opportunity for education leading to gainful employment as an alternative to secondary school. It is currently training over 300 students in five trades, namely: Refrigeration & Air-conditioning, Automobile Repairing, Metal Work, Wood Work for boys and a combined course of Sewing, Tailoring & Embroidery for girls. These students are between the ages from 12 to 16 and most of them come from our poor neighbourhood and orphanages, or from workers' families. The length of courses lasts for two years and on completion of training, the students will be recommended for jobs in their selected trade.

The Hong Kong Workers' Tours, a low-cost touring service for workers and their families, was officially initiated on October 29, 1966. It is organized purely for the benefit of workers who scarcely have a chance to enjoy open-air life away from the polluted air of our fantastically over-crowded city. Although there is a thriving tourist industry in Hong Kong, the majority of workers who have to toil and sweat for a living could not afford most tours. We are trying to enable them to have the privilege of spending their lives a little bit more abundantly and meaningfully. Apart from this, it prevents them from giving way to gambling, drug addiction, drinking and other corruptible habits.

Tours have been conducted to the outskirts and well-known places of the Colony on every Sunday and Saturday afternoon, with the average number of participants in each tour being 95.

The Holy Carpenter Youth Centre includes a miniature museum-library, an aquarium and a sports room. The library contains a few references for Hong Kong and some general works to aid serious students. Besides operating recreational activities such as judo and wrestling, Chinese boxing, music and folk dancing, gar-



dening, aquarium, first aid lectures and training, table tennis and badminton, basketball and football, the centre also runs English and Tailoring classes which enable youngsters to learn during their leisure. It has a membership of over 500 coming from its own estates and nearby districts.

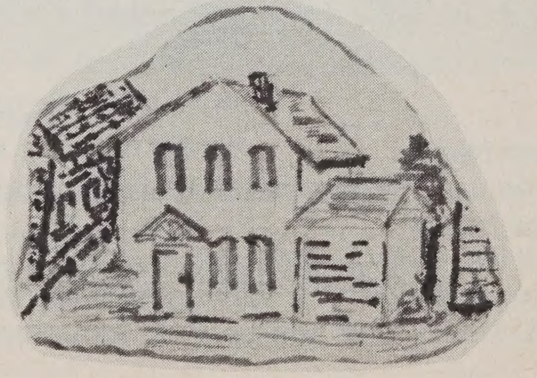
The Workers' Mutual Benefit Association has been designed to help and encourage workers to participate in welfare activities which includes counseling for its members, employment assistance, educational and family planning, care for those on retirement, etc. In this way, we can help our members to solve the problems of education, unemployment, housing cash loans and their many more serious problems of sickness, injury, old age and loneliness. This project is gradually gaining ground in Hong Kong and now has a membership of over 200.

We are very grateful to God for His love and help to us . . . just by faith alone we go forward, without much financial backing but ever hoping to meet the urgent needs that may arise.

We begin here a series of letters, written back and forth among the generations, reflecting their life styles and problems. The writer, Mrs. Gilbert Sladen, has a rich background in both public and Christian education, and is the author of "Are You in the Picture" published by Abingdon Press.

Nancy's Family Letters

by KATHLEEN SLADEN



Friday

Dear Mother:

Uncle Les was here for dinner the other night. He likes my cooking! Maybe it was that, maybe it was because he is a bachelor and getting pretty old—anyway, I did it on an impulse. I asked him to come and live with us!

Imagine! I hadn't talked to Ed or the children about it. Actually, it popped out so suddenly that I was as much surprised as anybody. But if I worked fast, Uncle Les kept right up with me. He moved in two days later!

I must say Ed and the children took it in their stride. Now I have to make it work. I know what a fusser he has always been, even worse now that he is older. You two are brother and sister, but nobody would believe it.

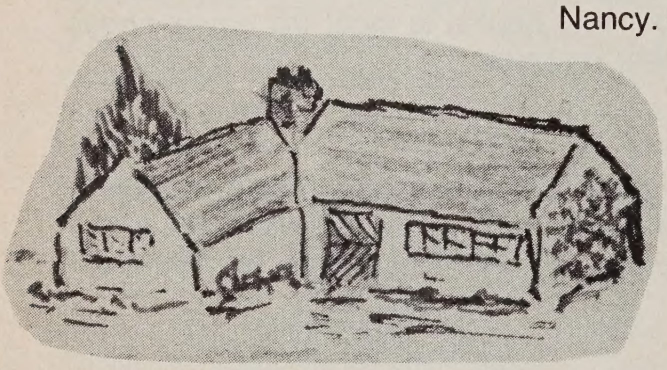
Well, I'll keep you posted on how things go. Being impulse-prone sure keeps life stirred up.

Everybody is headed in a different direction. The twins had a practice at 7 p.m. I dropped them off at the church and took Jack on to his guitar lesson. When I got back, there was a note from Ed saying he had to go to a ratepayers meeting and Uncle Les had left for the Friday night concert series.

Whoops! I've barely time to make it for picking up Jack and the twins.

Write soon. Lots of love,

Nancy.



Tuesday

Dear Nancy:

As usual, things certainly are popping at your house!

It was quite a surprise to hear that Les is living with you. It is very good of you and Ed. I think Les has been at loose ends since he gave up that part-time job. Perhaps it will keep him young to feel the "go-go" of family life. As you know, he has never had that kind of life since he left home to be on his own.

Once, when your Dad and I were newlyweds, we had Les stay with us for a while. It didn't last long. I wasn't what you would call a first class cook and he was a perfectionist as always.

I think your impulse was a good one. Making it work for everyone is a big order. There will be the inevitable "conflict of interests." But I believe all six of you will grow with it.

I expect Les will continue to come up here for his "summers in the country" and for frequent visits as always. Of course, he would never agree to living in the country—he must be close to concerts and galleries and the like.

I'll just enclose a note to Jack about this weekend for skiing. Tell Pete and Penny I was so glad to have their letters yesterday. Will write to them soon.

Love to all,
"Grammie".

P.S. to Jack:

The skiing is good up here right now. I wondered if this weekend would suit you. I'll meet you at the bus. Bring your guitar. The local High School is having a fun night Friday. They would like to hear you play. Some of the boys you used to go fishing with, when you stayed here in the summer holidays, will be there.

I hear that Uncle Les has "joined" your family! Just like you, he is very fond of music. Oh yes, I know he has his kind and you have yours, but there is room for both. Maybe you can get him interested in your band. Sure, it would take a selling job! Give it a try!

Hope you can come this weekend.

Love,
Grammie.

Congress '75

A CENTENNIAL CELEBRATION
THE PRESBYTERIAN CHURCH
IN CANADA

June 26-29, 1975

This major celebration of centennial year will bring 1,200 Presbyterians together at McMaster University, Hamilton, Ontario next June.

Following the theme "Thine is the Kingdom," at least one delegate from every congregation across Canada will be appointed by each kirk session in consultation with presbytery to share in this experience. In celebrating together the meaning of God's reign in our world, they will endeavour to learn from Scripture, history, and one another how our church may be renewed, inspired, informed, and challenged to respond to the leading of God's Spirit. Delegates will then share with their congregations their insights and learning and help others to respond with hope and understanding to new opportunities to be Christ's witnesses today.

Theme addresses will be given by Professor Allan Farris of Knox College and Bible Study sessions by Professor Charles Scobie of Mount Allison University, Sackville, N.B. New and effective patterns of work in congregations in Canada and other lands will be presented to stimulate delegates' thinking about congregational needs and new possibilities.

Cost—approximately $150 per delegate. Pertinent information and application forms are being sent to all ministers and clerks of session.

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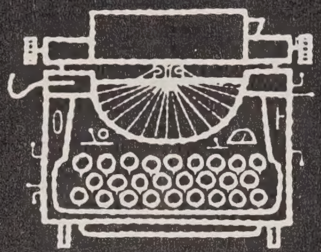

This 'n' That

BWM News

Dr. E. H. Johnson is back in the office of Research and Planning of the Board of World Mission, after three months of enforced rest for health reasons. He appears to be hale and hearty again and has accepted a number of assignments on interpreting contemporary China to Canadian church people.

The Rev. George Malcolm is back on active duty as General Secretary of the Board of World Mission after an absence of over a month for health reasons and has again assumed the heavy responsibilities of his position with his usual competence and good humour.

Dr. H. A. Doig left in early December for a well-earned sabbatical and holiday period during which he will spend time travelling and in studies.

Dr. Goodwill MacDougall assumed office in mid-November on the staff of the Board of World Mission as Secretary for Church and University for a five year term. He replaces the Rev. Ron Mulchey who held this position on a part-time basis.

Miss Mary Whale, Secretary for Mission Personnel, has returned to active duty after the completion of her study leave, as also has the Rev. Alex MacSween, Secretary for Mission in Canada of the B.W.M.

Rev. Norman Hutchinson has been appointed by B.W.M. to the congregations of Knox, Welland and Kirk-on-the Hill, Fonthill for a period of three years.

The Rev. John Elder, has been appointed as a retired minister to Blenheim, Ontario, for a period of one year.

In early November, the very Rev. J. D. Sangaya, of Malawi, returned to his homeland after a period of five weeks visiting the churches of the Central Region of Canada. He maintained a busy schedule and addressed several of the Courts of the Church as well as many groups large and small. He left saying that he had learned much about church life and order, but was disappointed that young people did not take a more active part in church affairs. He suggested that a fitting project for Centennial Year or afterwards would be to invite and assist a group of Malawian young people to visit Canada and meet Canadian youth.

Dr. In Ha Lee, Moderator of the Korean Christian Church in Japan, visited Canada this past fall for about five weeks meeting with church groups and others from Victoria, B.C. across western Canada to the Lakehead and briefly in Toronto. He brought a message of challenge and cheer to Christians in Canada and spoke of the Korean Choir which is coming to Canada in 1975 to contribute to our church's Centennial Celebrations.

CANADA

Miss Shirley Cayley, hospital visitor in the City of Winnipeg, was married to the Rev. J. Colin MacIver, Minister of Calvin Church, Winnipeg, on September 7. Mrs. MacIver is continuing to serve under the BWM.

At a marriage ceremony in Erindale Church on November 1, Miss Margaret Balderston became the bride of Mr. Walter Read. Mrs. Read is the Director of Christian Education in Church Extension, serving presently in the Erin Mills Church Campus in Mississauga, Ontario.

The Rev. Derwyn J. Hill, formerly of Cambridge, Ontario, has accepted an appointment to the new extension work in Meadowvale West, Mississauga, where he began his ministry on September 15. In the initial stages of his new ministry, he will work in close co-operation with the minister and congregation of St. Andrew's Church, Streetsville.

The Rev. Edward Ling has resigned from the Chinese Church, Victoria, following eight years of successful ministry there. The Rev. Sui Man Lee has been appointed to replace Mr. Ling, effective November 1.

Films

Here are a few new audio visual resources available from the Communication Services:

PLAY AND THE PLAYER—a kit containing coloured filmstrip with record and script to help teachers and parents of children under six to understand the significance of play for children's learning and growth.

THE JOY OF LEARNING—a 77 frame colour filmstrip with record and two scripts and guides. Script two of this kit offers a detailed examination of the learning centre approach and the roles of leaders. A good introduction for Christian Education committees, teachers and leaders.

IN BREAKING BREAD—a 16 mm colour sound film, 16 minutes in length, the film is an example of some of the modifications in the liturgy that took shape in one congregation as a result of two years of study, experimentation and refinement.

FAMILIES—a 16 mm colour sound film running for 9-1/2 minutes. This film is done entirely in animation the main theme being the interdependence of all human beings everywhere. Subtly, it leads to the acceptance of the concept that Margaret Mead has called "the family of man".

WHAT COMMUNION MEANS—a 14 frame coloured filmstrip with guide and script. Through the use of puppets, communion is outlined in its simplest forms—communication between persons.

Books

CHRISTIANITY VERSES RELIGION

by EOIN S. MACKAY

Alger Press 50c

This booklet contains a series of addresses given on a CBC programme, Plain Talk, some years ago by the author. There are seven short chapters in all. Six chapters present a timely message for this day when so many religions are being introduced in Canada because of our multiracial communities. We are reminded by the writer that "we should avoid using the term Christian religion . . . rather the Christian faith . . . guard always against making Christianity into just another form of religion."

The seventh Chapter is a "homey" narrative on the meaning of Christmas for Dr. Mackay through his childhood and later in his family circle. The book is dedicated to his wife who died two days after Christmas in 1973. This booklet, which could be read within an hour, is a confession of faith and is valuable for individuals to read or women's groups to use for study and discussion.

THE NORTHERN COOKBOOK

Queen's Printer, Ottawa
Paperback, ...$3.50

More than just a cookbook, this is also a small insight into the culture and wildlife of the north. It is cleverly illustrated and would be a gem for the beginning cook or for a friend living in the north country. It has information on nutrition, meal planning, food budgeting and easy to follow recipes. Along with instructions for cooking bread and Hot Cross Buns it has recipes for preparing Canada Goose, French Fried Rabbit, Roast Leg of Dall Lamb and Breaded Breast of Ptarmigan.

Perhaps "Fillet of Whale with Mushroom Sauce" is not your cup of tea but I am sure anyone to whom a recipe is more than just food for the table will find in this book all sorts of delightful items for amusement and interest.

FISH RECIPES FROM QUEBEC

by CLAIRE MARECAT
Holt, Rinehart and Winston of Canada Limited

I found this delightful colourful book in the library. It is illustrated and has a large print and I felt some of you would enjoy it.

As is pointed out, "to most North Americans fish cookery makes up a very small part of our cuisine, but as the prices of food continue to rise and we become increasingly conscious of the nutritional value of the food we buy, fish is being found to be an inexpensive and tasty source of protein and minerals."

WITHOUT RESERVE

by SHEILA BURNFORD
Paper back, ...$1.75

A very timely book! Over the last several months we have heard much by radio, television and the press about confrontations between the Indian people and the white man. In this little book the author and her friend Susan Ross, an artist, present to us by word and picture a gentle, quiet people, asking only to be left alone to fish, hunt and live their own lives, loving and spoiling their children, and working at their handcrafts.

Sheila Burnford and Susan Ross (both housewives with families) dreamed of visiting remote reserves of the Cree and Ojibwa Indians. Eventually that dream came true, and they were able to spend short periods of time with several bands of Indians in Northwestern Ontario and as far north as Hudson Bay. They tried to make themselves as unobtrusive as possible, Mrs. Ross sketching and thereby making friends with small children and their parents, and Mrs. Burnford going on fishing expeditions, often flying many miles by bush plane. They thus became part of the daily life of the reserves, and learned to appreciate the customs and legends of the people with whom they lived. The author says she does not try to solve the "Indian problem", and she does not, but she does give us a picture which we do not see through the news media. Which picture is true? If the bitterness and anger we see displayed on the screen is true—and it must be—what has caused it? Is this the fault of the white man, and if so, what can we do about it? Think.

Happiness is Helping Others!

wms highlights

Kamloops

"Sharing and Caring" was the theme of a September Rally in Vernon, B.C. Women from Kamloops, Salmon Arm, Vernon and Penticton attended. Rev. Rex Krepps of Salmon Arm showed slides and told of Inner City and Indian work in Manitoba. Brenda Moncrieff, Resource person from Vancouver, involved everyone in an approach to the new W.M.S. Bible Study. Mrs. Ted Holmwood, Presbyterial President, had asked all to bring clippings and pictures illustrating "Sharing and Caring" and these were placed on the collage by each person who then read a suitable Bible verse.

Brampton

The W.M.S. of St. Andrew's Church, Brampton has celebrated its 40th anniversary. In attendance was the first President, Mrs. Margaret Cornell. The main feature of the Anniversary was the Club History related by Mrs. J. R. McCracken, Presbyterial Historian.

St. Andrew's, Prescott

The Eliza Dowsley WMS group of St. Andrew's, Prescott, celebrated its 90th anniversary in the church sanctuary. It is the oldest group in Brockville Presbyterial, and its oldest member, Mrs. Kelso who cut the cake at the celebrations, had first come to the group with her mother when she was five years of age. Miss Joy Randall, missionary on furlough from Taiwan, challenged her listeners to face up to their responsibilities as partners with God in the missionary enterprises of the Church. Rev. Roy Currie, presbytery missions convener, called upon the younger women of the Church to take a keener interest in missionary activities by identifying themselves with local WMS groups.

Waterloo-Wellington and Brampton

In her topic, Joy in Fellowship, Mrs. Clare Ellis of Midland, summed up the "Let's Get Together Workshop" held in Knox Church, Guelph. The marks of a Christian, she said, are joy in prayer, joy that Christ is preached, and joy in shared faith. Basing her remarks on Paul's letter to the Philippians, Mrs. Ellis said that Paul's joy was not in the absence of pain and tension but his joy was to know God through Christ.

Following the initial 'getting to know you' period, a wide variety of contemporary topics were discussed in small groups: population control, drugs and alcohol, housing and housing shortages, displaced persons, divorce and broken homes, integrity of elected officials, tourism, and the treatment of minorities. Mrs. J. L. McLean, Elmira, and Mrs. John Shepherd, Galt, emphasized that the church is vitally interested in these subjects and outlined ways that the discussion of these issues could be incorporated into programs for meetings.

Miss May Nutt led a group in a discussion of the whys and hows of Bible study and Miss Evelyn Murdoch outlined the mission study and methods of presenting it at group meetings.

Mrs. John Shepherd and Mrs. G. L. Bender of Kitchener, presented an hilarious, unrehearsed skit that had the serious intent of improving program planning and getting in the annual reports.

Willowdale

One highlight of the WMS Thankoffering service at Willowdale Church on Sunday morning, October 27, was a brief message from Miss Barbara Burrett, R.N., Christian worker in Afghanistan. She stressed the need by workers like herself of the assurance that Christian people are really praying for them. She said Christian workers overseas have an overpowering knowledge that the only answer for this world is Jesus Christ and somehow to communicate that—that is what it is all about.

The second highlight was the message from the Rev. Dr. Mariano DiGangi. In Mark 2:1-12 we find Jesus dealing with the multiplicity of human needs. Dr. DiGangi said evangelism is God's way of expressing loving concern for those who need Jesus Christ. In pointing out that there were many witnesses to the healing ministry of Jesus, Dr. DiGangi said that Jesus' works of healing underlined His claim to be the Son of God. We too are recognized by our works. How can we read the newspapers and missionary magazines today and not fail to be moved? e.g. Seventy million people are living on the edge of starvation in Bangla Desh. More is needed than healing the sick, however. Man needs to hear "Thy sins are forgiven thee." It is sin that must be dealt with.

"Gunleigh" CGIT

Gunleigh CGIT has celebrated its 25th anniversary.

Well, what is so remarkable about that?

Twenty-five years ago the girls in a Sunday School class in Duff's Church, Puslinch, with their teacher, decided they wanted to have a mid-week meeting. The first suggestion was a 'guild' but what program would they follow? From somewhere came the suggestion of a Canadian Girls in Training group. School friends of other denominations were interested too. In all, about 20 girls from Duff's Presbyterian, Aberfoyle United, and the United Brethern Church, Morriston, were the first members of the group. They chose the name 'Gunleigh' which means 'fear not' and can be found carved over the mantelpiece in Dundurn Castle in Hamilton, Ont.

A CGIT must be affiliated with a denomination. But three denominations? It was decided that because the original impetus had come from the Presbyterians, the group would be registered as Presbyterian. The first leader was Mrs. Jack Bishop, a member of the United Church. An active member too. Her assistant was Mrs. Carl Beese, now Mrs. Elgin Patterson, who was a member of the United Brethern. Mrs. Bishop and the leaders who have succeeded her, regardless of denomination, in a truly ecumenical spirit, have attended training sessions, workshops, and meetings arranged by Guelph (now Waterloo-Wellington) Presbyterial. Money raised for missionary projects is divided among the denominations according to a plan made when the group was organized.

Former members gathered from across Ontario for the anniversary. Mrs. Douglas Gilmour, the present leader presided. Mrs. T. G. M. Bryan of Windsor conducted the devotions (Mr. Bryan was the minister at Duff's when the group was organized). Mrs. Mariano DiGangi, Hamilton, was the guest speaker. "Accept ourselves. God made us women," she said, "and women have been given an important place in the Christian Church." Citing Mary, Anna, and Mary Magdalene, Mrs. DiGangi said, "It is a privilege to be a woman, they are the heartbeat of the church".

The history of the group was outlined by a panel of leaders and former leaders each recalling some remembered highlight.

This year the group has 24 members.

Brandon

The Brandon presbyterial fall rally for the north-east WMS groups was held in St. James Church, Dauphin, on Wednesday, October 23. Questions pertaining to Life Memberships, activities at Council, supply fund, etc. were answered by the departmental secretaries and the representative to Council in the presentation of a skit entitled "Information WMS."

Jubilee—Stayner

The Centennial Thankoffering of Jubilee WMS, opened with a Choral Meditation by the choir "Let us break bread together."

Mrs. J. Newstead, President of WMS, WD, was guest speaker and presented a picturesque and informative travelogue with interesting commentary of her Centennial tour.

Vernon

The 85th Anniversary of Vernon WMS group, Ottawa Presbyterial, was celebrated in a pleasant and challenging meeting. A picture of the first Auxiliary was on display with several items of past history. Miss Doris Blaise, Synodical President, was the guest speaker, Mrs. J. T. Dagg, Presbyterial President, and Miss Margaret Boyd also participated. Several neighbouring groups were represented.

Glengarry

"Our Christian Stewardship" was the theme of the 60th annual rally of Glengarry Presbyterial, held in St. Luke's Church, Finch, Ontario. Guest speaker Mrs. W. E. McCutcheon of Hamilton, in speaking on the theme, said that we have received freely God's gift of love so we must give freely and be good stewards of all that we possess, time, talents and treasures.

Quebec and Eastern Ontario

"Stimulate the Circulation" was the theme of the fall executive meeting of Quebec and Eastern Ontario Synodical which met in First Church, Brockville. Miss Dorothy Dodds, vice president, told members that everyone must cooperate in order to stimulate circulation of the gospel. She spoke in connection with the special Centennial project which was accepted as an additional means of raising monies for general fund. Success would be achieved only by relating to it as we do in terms of our own physical condition, i.e. age, infusion of new blood, encouragement of youth groups etc. Finances would be fortified with a "shot of silver" and if each member contributed at least a cent a day the result could be an added $10,318. Miss Dodds said that we need a mid-term check-up of the arteries to stimulate the main concern; we cannot afford to have a clot form in any area of our work.

The program included a presentation of the study "Forward Together in Mission" and a skit on the Verdun Day Care Centre. Presbyterial presidents and departmental secretaries told of projected plans for 1974-1975.

WANTED

A copy of the booklet, Lucy Margaret Baker, by Elizabeth A. Byers published in 1920 for the Women's Missionary Society (WD). Please send to the Education Department, WMS Office, 50 Wynford Drive, Don Mills, Ontario. M3C 1J7.

W. M. S. ESTIMATES FOR 1975

It is a great privilege to be able to share in Christ's mission through gifts which strive to extend "The Kingdom of God", at home and abroad.

Please do not consider these estimates, which were accepted by the Council of 1973, as the maximum required to carry on our work. Increases in salaries and expenses, beyond our control, make these estimates less than the minimum required to carry out the work of the Society.

Let us make 1975, the year of our Church's Centennial, the year that our "RESPONSE" is to over subscribe our objective.

RILLA V. ADAMSON
Treasurer

Miss Louise A. Reith, M.A.
Executive Secretary
GENERAL FUND

Education Department			
Salaries:			
Executive Secretary			
Departmental Secretaries			
Secretary for Adult Work			
Secretary for Children's Work			
Area Educational Resource Staff (8)			
Stenographic Secretaries		77,500.	
Expenses		12,000.	
Deputation		1,000.	
Training Projects, Camps and Conferences		1,500.	
Conduct of Committee Work:			
Adult Committee	100.		
Girls' Work	100.		
Children's Committee	100.	300.	
		92,300.	
Less amount from Legacy Fund re: Salary Increments		9,100.	
			83,200.
Editorial and Book Room			
Salaries:			
Editor of The Glad Tidings			
Manager of the Book Room			
Bookkeeper and Circulation			
Secretary—Editorial		24,500.	
Expenses—Editor		300.	

The Glad Tidings:			
Printing	3,000.		
Mailing	2,000.		
Church Press fees	200.		
Promotion	300.		
General expenses	300.		
Correspondence (Writers)	200.	6,000.	
			30,800.
Annual Reports			3,500.
Synodical Grants for Promotion:			
British Columbia	400.		
Alberta	310.		
Saskatchewan	200.		
Manitoba and Northwestern Ont.	225.		
Quebec and Eastern Ontario	50.		1,185.
French Work			700.
Student Work			2,000.
Grants:			
United Nations Society	10.		
Department of Education for Mission of the National Council of Churches U.S.A.	250.		
The Ecumenical Institute of Canada	750.		
Canadian Council of Churches	200.		1,210.
Christian Literature			
Africa:			
All Africa Conference of Churches	500.		
Africa Literacy Centre (Kitwe)	500.		
Nigeria—Christian Literature	500.		
Canada:			
Canadian Bible Society	1,500.		
Indian Canadian Work	200.		
French—Synod of Quebec and Eastern Ontario Missionary Committee	300.		
Ukrainian—Magazine "Evangelical Truth"	1,500.		
Presbyterian Youth Publication "Contempo"	150.		
Commission on World Mission & Evangelism			
Christian Study Centres through C.C.C.	300.		
Agency for Christian Literature Development	500.		
Geneva:			
World Student Christian Federation Publication and Development programme	500.		
Hong Kong:			
Chinese Christian Literature Council	600.		
India:			
National Christian Council	400.		

Christian Literature in vernaculars for non-Christian University students and adult study material	300.	
Christian Literature and Visual Aids		
—Jhansi	100.	
—Bhil Field	100.	
Library—Indore School for Nurses	100.	
Japan:		
Christian Literature for Koreans in Japan	650.	
Latin America:		
ALFALIT Costa Rica Literacy Centre for Caribbean and South America	500.	
New York:		
Intermedia	1,000.	
Committee on Christian Literature for Women & Children on Mission Fields inc.	300.	
Missionary Research Library	100.	
Philippines:		
New S.S. Curriculum for Children & Adults	200.	
Taiwan:		
Christian Literature	600.	
	11,400.	
Less Amount from Legacy Funds	7,000.	4,400.

Administration

Salaries:		
Assistant to the Treasurer & Bookkeeper		
Secretary (part-time)	11,280.	
Office Rent	7,000.	
Auditing	900.	
General Expenses (Telephone, Postage, Office stationery and supplies)	6,000.	
Council Executive Meeting Expenses	3,000.	
Life Membership	500.	
Insurance and Taxes	1,500.	
		30,180.
Council Meeting		6,000.
Board of World Mission		261,000.
		424,175

GENERAL FUND SUMMARY

Education	83,200.
Editorial & Book Room	30,800.
Annual Reports	3,500.
Synodical Grants for Promotion	1,185.
French Work	700.

Student Work	2,000.	
Grants	1,210.	
Christian Literature	4,400.	
Administration	30,180.	
Council Meeting	6,000.	
Board of World Mission	261,000.	**424,175.**

SUPPLY FUND

Education:		
Bulletins to Children's Leaders and Adult Groups	300.	
Resource materials and Equipment for Staff and Leaders	900.	
Promotional leaflets	250.	
Annual Report Forms	250.	1,700.
Editorial:		
Copies of The Glad Tidings for staff use and for exchange		500.
Board of World Mission		23,000.
		25,200.

CAPITAL FUNDS

Education	9,100.	
Christian Literature grant	7,000.	
Audio Visual materials	600.	
General Contingency	500.	
Canada Pension, Unemployment Insurance and Medical	3,600.	
Board of World Mission—Legacy Fund	46,200.	
Emergency Fund	14,800.	
		81,800.

In Remembrance

Mrs. M. Thibodeau
Knox, Bobcaygeon

Mrs. Lois Beaty
Knox, Burlington

Miss Helen Isabel Moore
Presbyterian, Caledonia

Mrs. Devina (Dean) Shaw
St. Andrew's Hespeler, Cambridge

Mrs. Dan M. Campbell
Kenyon, Dunvegan

Mrs. Jean Macdonald Lawson, M.D.
St. Andrew's, Kitchener

Mrs. Rose Bell
First, Portage la Prairie

Miss Edna Unsworth
St. James, Thamesville

Mrs. Jennie Bishop
Cooke's, Toronto

Mrs. Catherine Stewart
Kerrisdale, Vancouver

Mrs. Edward Lanoue
Presbyterian, Vernon, Ont.

Names to be included in this column must be received by the Glad Tidings Don Mills office within two weeks of date of death. Information required: Christian and surname, church, city, date of death.

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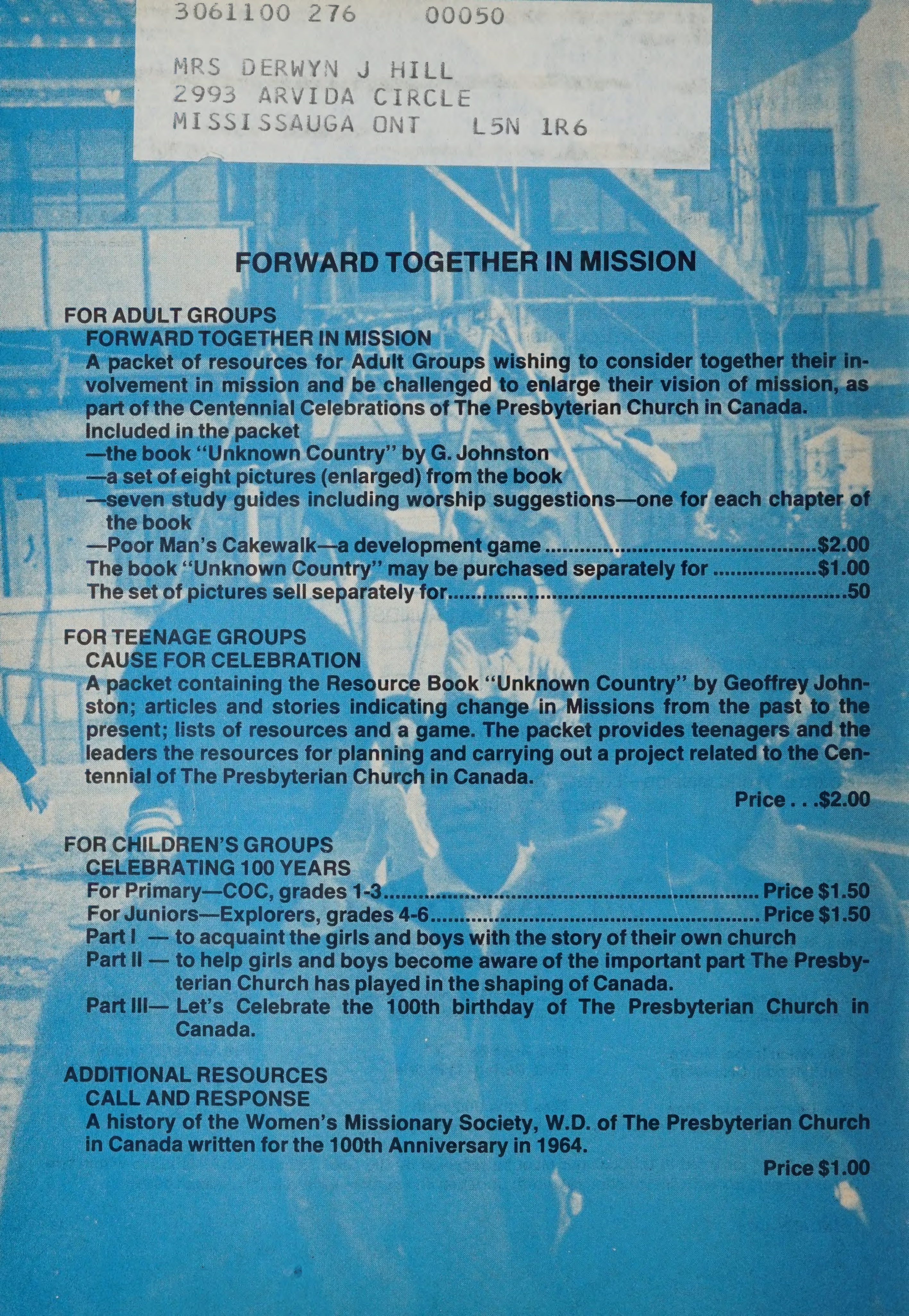
MRS DERWYN J HILL
2993 ARVIDA CIRCLE
MISSISSAUGA ONT   L5N 1R6



FORWARD TOGETHER IN MISSION

FOR ADULT GROUPS

FORWARD TOGETHER IN MISSION

A packet of resources for Adult Groups wishing to consider together their involvement in mission and be challenged to enlarge their vision of mission, as part of the Centennial Celebrations of The Presbyterian Church in Canada.

Included in the packet
- —the book "Unknown Country" by G. Johnston
- —a set of eight pictures (enlarged) from the book
- —seven study guides including worship suggestions—one for each chapter of the book
- —Poor Man's Cakewalk—a development game $2.00

The book "Unknown Country" may be purchased separately for $1.00

The set of pictures sell separately for.. .50

FOR TEENAGE GROUPS

CAUSE FOR CELEBRATION

A packet containing the Resource Book "Unknown Country" by Geoffrey Johnston; articles and stories indicating change in Missions from the past to the present; lists of resources and a game. The packet provides teenagers and the leaders the resources for planning and carrying out a project related to the Centennial of The Presbyterian Church in Canada.

Price . . .$2.00

FOR CHILDREN'S GROUPS

CELEBRATING 100 YEARS

For Primary—COC, grades 1-3.. Price $1.50

For Juniors—Explorers, grades 4-6.. Price $1.50

Part I — to acquaint the girls and boys with the story of their own church

Part II — to help girls and boys become aware of the important part The Presbyterian Church has played in the shaping of Canada.

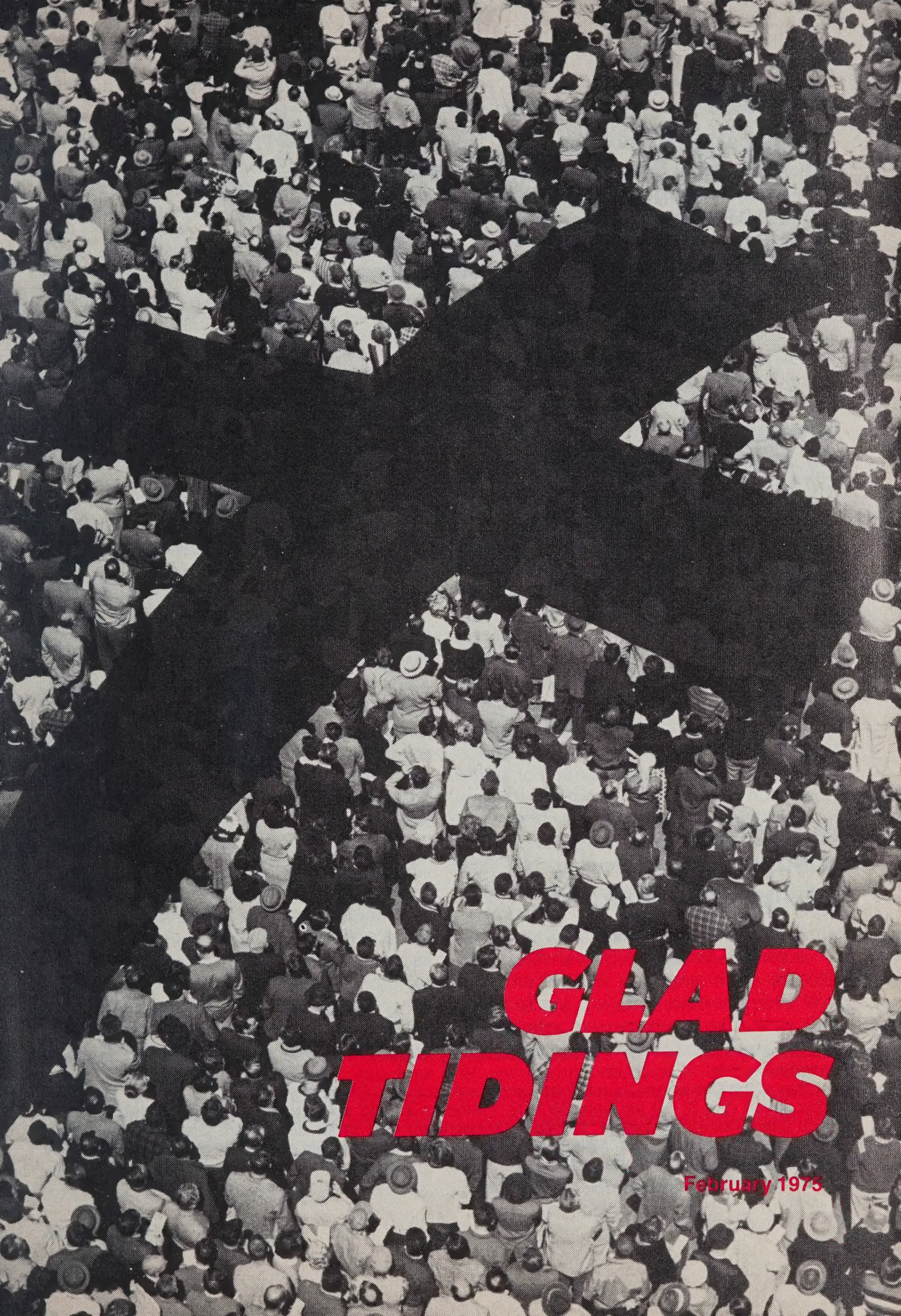
Part III— Let's Celebrate the 100th birthday of The Presbyterian Church in Canada.

ADDITIONAL RESOURCES

CALL AND RESPONSE

A history of the Women's Missionary Society, W.D. of The Presbyterian Church in Canada written for the 100th Anniversary in 1964.

Price $1.00



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FEBRUARY 1975
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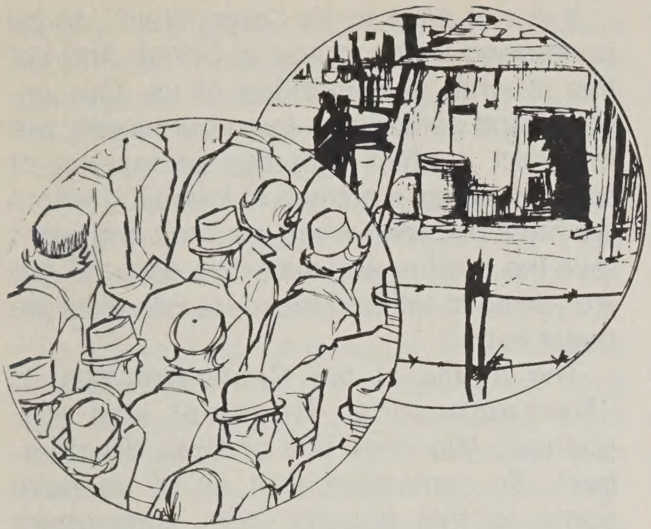


Global Consciousness

by NINETTE DI GANGI

The title of this article is just a re-phrasing of our Women's Missionary Society motto, "The World For Christ". It is based on Christ's command to His disciples just before His Ascension, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." Whether we read it in Matthew 28:18-20, or in Mark 16:15, or in Luke 24:48, or Acts 1:8, the command of our Lord comes loud and clear. He is concerned that no part of His world should be neglected, and all should hear the good news of the forgiveness of sins and life everlasting.

This has been the whole purpose of the Women's Missionary Society. It was good when our Society was founded, but how relevant is it for us today? Are we still concerned to reach "the world" for Christ? For years we have followed a certain pattern. We meet at stated times of the month, have our Spring and Fall Thankofferings, join together for our Presbyterial and Synodical meetings, try to meet our allocations and continue the good work begun by those before us. We have the command of our Lord and the obligation to fulfill it. Through our prayers and gifts we continue to send forth workers where visas are obtainable and there is a specific need for a nurse or a teacher or a variety of other "job descriptions" that hardly existed a few years ago. We continue to staff schools and hospitals that we helped to found, strengthen churches which our Church established and a good work continues.

But with the years have come changes. Wars have divided India and Pakistan and Bangladesh. Formosa-Taiwan is a David facing a formidable Goliath across the straits. British Guiana is now Guyana. Nigeria has been severely tried through a civil war. We have added new areas—Malawi, Nepal, Afghanistan, and other countries in the Caribbean. Nationalism and National Churches have emerged. Some of the changes have been for the good. Gone is most of the benevolent paternalism of former days. We are now coworkers with our brethren from all these countries. Our missionaries have had to adjust to changes on the field. Where they were once "directing" they are now under the direction of national leadership, invited to come to do a specific work for a specific time. But countries formerly closed to any Christian work are now open for medical, educational and agricultural work under direct contract with the government—new fields with new opportunities of service.

Some of the changes have affected every single one of us here at home. War, persecution, oppression of minorities, famine and many other reasons have brought to our shores thousands of newcomers. Many of these have found new homes in Canada and are from the very countries to which, for years, we have sent missionaries. The "world" of our motto has come to our doorstep. They are in the towns and the cities, the villages and the suburban shopping plazas—here to build a new life in an alien culture. And we feel uncomfortable.

I shall not take time to discuss the pros and cons of our government's immigration policies. Suffice it to say that many of these are "the hungry, the thirsty, the stranger, the naked, the sick and the imprisoned" that Jesus speaks about in Matthew 25:34-45. How does this affect ME as a member of the Church of Jesus Christ, and particularly as a member of a missionary society? There is no doubt that it is easier to send personnel and money thousands of miles away and only have to read letters from missionaries and see their slides when they come home. We occasionally invite as a speaker one of our "visitors" studying at Ewart, Knox or Montreal Colleges. We can have a "global consciousness" but it still doesn't involve us personally in any real way.

That is all in the past. We are *now* literally "next door" and face to face with people far removed from our own ethnic and cultural background. Prejudices that we condemned in others now come to the fore. It's not as easy to condemn the Americans for the way they treated the blacks when we find ourselves using the same rationalizations to excuse our own feelings. The large-scale immigration from Europe and Asia after the Second World War caused us some concern. But we found it relatively easy to leave these newcomers to our "Home Missionaries" working amongst Italians, Ukrainians, Hungarians, Chinese and Koreans.

But this *new* wave of immigrants comes largely from our former British Empire. English is their common language even though there is a variety of accents. The "World" of our motto has become our street, our crescent, our road. Shall we abandon the motto because it has become too difficult to put into practice, or will we let the Word of God change us?

It is not easy to be "disciplined", to be conformed to the image of Christ. And yet this is what is demanded of us. Our actions, and sometimes even our words, are in direct conflict with our profession of faith. How can we claim to love God whom we have not seen when we can't and won't love the brother and sister we do see? Are we willing to let God make us into what we ought to be?

The theme of our Centennial Year is "Remembrance, Renewal and Response". We need first of all to *"Remember".* To remember that all of us have come to this country from somewhere else. Our parents, grandparents or great-grandparents made the journey for the very same reasons as these new Canadians. They left the known to come to the unknown, because of famine, persecution, unemployment in England, Wales, Scotland and Ireland. This was to be the promised land that would provide a more secure future for their children and grandchildren. Can we deny these things to others now? We need to remember that there is a unity in our creation that shows itself in our same needs and desires. We are all made of one blood!

We need to remember that God has loved and accepted us as He found us—unattractive, unlovely, selfish and self-centered. Because He has first loved us, we are COMMANDED to go, and to love in His Name. We need to reach out to the disinherited, the widow, the orphan, the persecuted, the unwanted. We need to remember that Christ commanded us to begin "in Jerusalem", even if it might be more comfortable and convenient to concentrate on "the uttermost parts of the world"!

Remembering all these things should lead us to personal and corporate confession. And confession and true repentance lead to *"Renewal".* We can bring renewal to our Church through our own personal resolve to serve Him more faithfully.

Surely, the gentleness with which Jesus dealt with Thomas and Peter should encourage us to turn to Him again and again for forgiveness, and to ask as David did, "Renew a right spirit within me."

And with true renewal comes *"Response"*. Dependent upon the Holy Spirit, we will endeavour to meet our obligations as children of the One Family. We will begin to understand the difficulties and problems that our missionaries have had to face in adapting to strange ways and cultures. We will be co-workers with them in a very real way—"empathizing" rather than just sympathizing. While they witness to their faith in India, Nigeria, Taiwan, Nepal and the far corners of the world, we will be witnessing here by the way we live, by the way we speak, by the way we show love and understanding to those who seem so different from us.

We will finally begin to understand that being Christians is really a way of living as well as believing. We cannot separate our Sunday worship, our prayers, hymns and psalms from our behaviour the other six days of the week. Quite a bit of persuasion had to be used on Peter before he would go and speak to Cornelius. If we are honest about our prejudices and failures, and WILLING to let God work in and through us, then there is hope. Hope not based on "what we can do" but on what God can do through men and women willing to change, to learn new things, to be used by Him that others might come to know Him who is not only the Light but the Life of men.

A few years ago at the Biennial Conference held in Wingham a lovely chorus was written to underscore the theme of the weekend, "A Whole New Me".* Those words could become the theme of this centennial year of "Remembrance, Renewal and Response":

"For eyes to see a world in need,
For ears to hear God's Word and heed,
For an understanding heart I plead.
Lord, for a whole new me."

A whole new me will see the "world" at my doorstep. This is *true* "global consciousness".

As the product of Home Missions, I know firsthand how it feels to be considered "different". I grew up in Montreal as a "French-speaking, Italian Protestant". This was surely a minority, within a minority, within a minority! But I wasn't different. Not inside, not to God, and not to those who got to know me and became my friends. And this is the secret. Get to know your "new" and "different" neighbours; befriend them and share your faith and your church with them. And then, you'll find that the differences disappear because in Christ there really is no East or West, no bond nor free, no male nor female, we are all ONE in Christ.

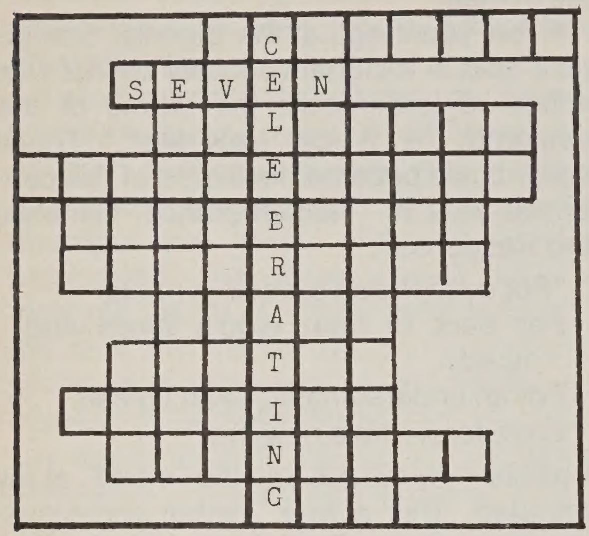
---

* The writer, Mrs. Anita L. Sparks of Lucknow, Ont. has kindly given us permission to quote from this song.

QUESTIONS FOR DISCUSSION

1. *What countries and cultures are represented in the people who live in your area—attend your church—your group?*
2. *Mrs. Di Gangi states "There is no doubt that it is easier to send personnel and money thousands of miles away and only have to read letters from missionaries and see their slides when they come home." What does the author indicate is more difficult? Do you agree? Why or why not?*
3. *List the suggestions Mrs. Di Gangi gives us to make our witness more effective.*
4. *Prepare a sentence prayer asking God to help make your witness more effective.*

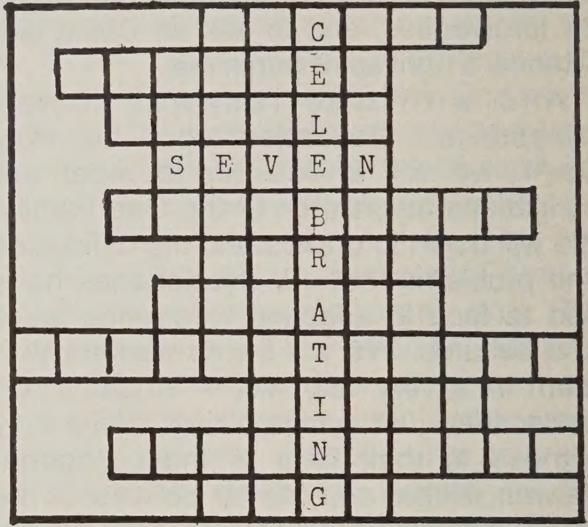
CENTENNIAL PUZZLE for EXPLORERS



1. In 1773 a sailing ship came from ______________ and landed at Pictou, Nova Scotia.
2. It took seventy ________ days to cross the Atlantic Ocean.
3. The name of the first Presbyterian Church in western Canada.
4. The first name of a child who attended Pointe-Aux-Trembles School.
5. The first Presbyterian minister in western Canada.
6. A Minister-Doctor was called a good ______________.
7. The Minister-Doctor who went on the trail of the '98.
8. The ship that sailed to Canada in 1773.
9. The Chinese men who came to Canada to work on the CPR were called ______________
10. The city in western Canada where the first Presbyterian Church was built.
11. A Chinese man who helped to build the CPR.

The answers are found in the Mission Study, Celebrating 100 Years—Junior, Grades 4-6 (also p. 33 Glad Tidings)

CENTENNIAL PUZZLE for CHILDREN OF THE CHURCH



1. The name of the ship that sailed to Canada in 1773.
2. The name of a boy attending Nursery School in Verdun, Quebec.
3. Used with a canoe.
4. It took seventy ______________ days to cross the Atlantic Ocean.
5. The first woman who taught Indians in Northern Saskatchewan.
6. An animal used by a missionary for travel.
7. The name of the missionary who used the animal.
8. Name of a denomination in Canada.
9. Played by a man on a ship.
10. A place in Northern Alberta.
11. The church was built with ______.

The answers are found in the Mission Study, Celebrating 100 Years—Primary, Grades 1-3 (also p. 33 Glad Tidings)

Note to leaders: Try enlarging these puzzles for use in your groups.

A FAMILY NIGHT for World Citizens

Education for Global Consciousness is one of the themes suggested for study in the Centennial year of The Presbyterian Church in Canada. In this year we are remembering our past, hopefully renewing our dedication to our Lord and responding by being concerned about the total world in which we live. Christian concern means a recognition that we are very interdependent citizens of the earth. Why not plan an evening of experiences in which families in the congregation can participate and learn what it means to be responsible World Citizens?

Begin your plans for such an evening by listing all the activities and resources you can think of that might be included in an evening of learning together—your list might include—playing games—singing—making posters—making mobiles—making puppets—watching a movie or filmstrip—worshipping together—discussing—working on puzzles—role playing—making banners—hearing book reviews.

Select out of the list of activities and resources those that can best help participants in a family evening be aware of their relationship to people around the world.

One outline for an evening might look like this

- A Game to Get Acquainted
- A Variety of Activities
  - A Game Centre
  - An Art Centre
  - A Film Centre
  - A Music Centre
  - A Prayer Centre
- Worship Together
- Food With a Difference

Each planning group will make their own adaptation of such an outline.

A Game to get acquainted

As participants arrive let them receive at the registration desk a name tag which will state: Name of the person—WORLD CITIZEN of ______________ In this space the planning committee will place the names of various countries like Japan, India, Africa, Canada. The name tag will be pinned on the back of the person who will try to discover the country on his name tag by asking questions of others in the room. When a person guesses correctly he may put the name tag on in front.

A variety of Activities

At a family night you will want to provide activities to meet different interests. Learning Centers set up in various rooms or corners of rooms could provide enough variety to meet the needs of different members of the families. The following are some suggestions—additional activities for Youth and Adults related to this theme can be found in the STUDY ACTION MANUAL ON GLOBAL CONSCIOUSNESS by Mac N. and Anne Shaw Turnage ($1.75). This Manual gives particularly helpful suggestions of games and interviews.

A GAME CENTRE—to help participants understand what it might be like to be a citizen in an underdeveloped country or segment of the world. 2 table games may be played—POOR MAN'S CAKEWALK, in Adult and Teenage study packet, and DIGNITY available from the Bookroom.

AN ART CENTRE—where the group may be asked to depict on posters, mobiles or banners the interdependence of people. Old Magazines, Church Calendars, and scripture captions could be used by this group.

A PRAYER CENTRE—where working with information from Annual Reports, Glad Tidings, Record and the centennial missions account UNKNOWN COUNTRY; an intercessory prayer could be prepared for the closing worship based on concerns for all people of the world.

A FILM CENTRE—where the group could view the film SMALL WORLD which presents the urgency of learning to live together as good stewards. This group could discuss questions as:
Why do we need to be concerned about conditions in all parts of the World?
What do children teach us about people and human relationships?
In your home and community what evidences are there to make you aware that you are part of a global community? What effect does this awareness have on your Christian witness and behaviour?
Rental $2.00—through Communications Services, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

A MUSIC CENTRE—where the group can think about the fact that we are living in a "Global Village" as they learn songs like:
"It's A Small World After All" (copyright 1963 by Wonderland Music Co. Ltd.)—on the record SONGS FOR AFRICA YEAR—which some groups will have on hand.
"In Christ There Is No East or West"—New Book of Praise #389.
An illustrated song chart could be made of these pieces so that they can be used during the closing worship.

Worship Together

—Use the Mobile, Poster or Banner as a worship center.
—Begin the Worship by suggesting that as World Citizens we are gathered to worship God—then use some of the suggestions from SING AND PRAY AND SHOUT HURRAY compiled by Roger Ortmayer ($2.75)—parts of the service from Taiwan on pages 30-31 could be adapted for use.
—Use the Hymns with illustrated song charts.
—Use the intercessory prayers prepared by the Prayer Centre

Food With A Difference

Have a simple lunch—but in order to give a feeling of how food is distributed in the world. Divide the food between 4 tables:
—one representing Africa the Sahil area with no food on it
—one representing India with little food on it

—one representing Japan with more food on it
—one representing Canada with the largest proportion of food on it

Note: If you used the name tag game you could suggest that the people from each country go to their country's table for food. When little food is found on the African and Indian tables obviously Japan and Canada will need to share.

It DOES make a Difference

by REV. W. I. McELWAIN

A World Council of Churches' study on the Food Crisis begins, "We are faced with an overwhelmingly serious situation which seems to defy most imaginative attempts to find a solution. The gravity of the food supply and distribution problem demands urgent action to provide immediate assistance to the worst affected people, but at the same time we must start work immediately at long-term solutions."

As Canadians we may be grateful for our government's decision to donate one million tons of grain annually for the next three years. Yet if we realize that since there are now over 460 million hungry people in the world, the large Canadian gift would help for just a few weeks, then we are dismayed about what we as individuals can do any further to help. Then too there are other problems due to disasters such as earthquakes and floods and to disruptions arising out of political upheavals. Even with good intentions what can a Christian do? Where can he even begin? There is certainly no perfect place to begin, where he can achieve a quick solution. But he shouldn't fall into "paralysis through analysis"; he should try to start somewhere.

On behalf of Canadian Presbyterians, the Assembly's Committee on Inter-Church Aid, Refugee and World Service tries to act quickly and responsibly in forwarding help to people in disaster areas. In 1974 these included floods in the Grand River Valley in Ontario and in Syria, an earthquake in Mexico and a hurricane in Honduras. Emergency aid from the churches sometimes arrives before the administrative machinery of governments can function, and can mean the difference between life and death. A total of $11,500 went in grants from Inter-Church Aid, and another $3,500 in special assistance to refugees in Philippines and Cyprus and to refugees leaving Portugal and Chile.

Since mid-1973 I.C. Aid grants totalling $25,000 have gone to Africa Drought relief, in Ethiopia and especially in the seven countries of the Sahel. Part of this was designated to support a medical-relief team on which Winnipeg-born Ellen Cail serves as a nurse. Their task is to care for people in a wide area with many diseases worsened by malnutrition and dehydration and to help them cope with the future by immunization and preventive counsel.

But some of the media have tried to tell us that it is pointless to help certain areas—that the Sahara desert will continue to expand down into the Sahel and that India and Bangladesh will always have a borderline drought condition. This thinking concurs with the fatalistic religions which tell people in these lands to accept their misery without any struggle or any hope for anything better. But surely a Christian believes in God with whom all

Food, cement and other supplies being manhandled aboard river boats in the Sudan. The government has given the Churches responsibility for nine "growth villages"—25 reception-community centres, 22 dispensaries/hospitals, and 12 schools.

things are possible! Yet like the New Testament boy with the five loaves and two small fish, he must put what he has at the Master's disposal.

Long after some situations have disappeared from the headlines, the churches continue to help in rehabilitation and long-term development. In the Sahel this means development of new water resources and irrigation for new crops, the use of technology for agriculture and resettlement of families. In the Sudan, making slow recovery after many years of Civil War, aid is given toward rebuilding villages and school facilities and to provide vocational courses. The Canadian Government's International Development Agency (CIDA) has recognized the ongoing efforts of five Canadian churches (Anglican, Lutheran, Presbyterian, Roman Catholic and United) in such areas as the Sahel and Sudan, making matching development grants or substantially more.

In 1973 our Assembly's I.C. Aid committee made grants of $2,000 to Sudan Rehabilitation and another $10,000 to Indochina Reconstruction and Reconciliation. The latter supported building of a large hospital in North Vietnam and community redevelopment programs, health and educational services in the South. Another grant of $2,000 went for longer range development of new agricultural methods and water resources in Malawi and $2,000 to a project assisting farmworkers in the Philippines, so that they will not be inhumanly exploited by middlemen. To assist native blacks in liberated Angola with an educational system in their own language, an I.C. Aid grant of $500 was made to a textbook campaign. Through the Inter-Church Fund for International Development, I.C. Aid has forwarded $32,000 to the Knox Development Foundation in Jamaica to set up a revolving fund to start small industries.

Through several channels of the World Council of Churches, our relief and development dollars go to work more quickly and with less administrative cost than if I.C. Aid were to try to do things directly and unilaterally. An annual grant of $18,000 to the service program of the WCC Commission on Inter-Church Aid supports wide-ranging refugee services, youth scholarships in developing countries and many health projects. The Program to Combat Racism was sent $5,000 for humanitarian aid for social, educational and medical purposes in several African nations, often assisting in providing community services in the early stages of self-rule. Another $3,000 goes annually to the Commission on the Churches' Participation in Development, working with people in Ethiopia, Indonesia, Cameroon and the Caribbean to identify needs and resources for justice and self-reliance as well as economic growth. Through an annual grant of $5,000 to the World Alliance of Reformed Churches I.C. Aid assists other churches in the Presbyterian family, especially those in minority situations, in their programs of witness and community service.

During the past year, a boost for world development came from Alberta and Saskatchewan. Each province's government decided to make grants matching the contributions of its citizens through churches and voluntary agencies to the world development. This means that for every dollar contributed by Presbyterians in those two provinces to Inter-Church Aid a project of equal value may be submitted for funding by a provincial development grant. Also a percentage of the amount contributed to the WMS and to General Assembly's Budget will be eligible for matching grants, since a substantial portion of the program of the Board of World Mission may be classified as development. If the projects are submitted in turn for federal CIDA funding on a matching basis, it is possible that a dollar given in Saskatchewan and Alberta will be equal to four dollars of aid at the scene of need. It makes quite a difference then what is originally contributed.

In fact it makes a difference right along the line what we do. People in other lands cannot just be left to help themselves; their burden and the hindrances they face are too much. For Christians in other lands to share with them is both encouraging and concretely helpful.

Within Canada too we can recognize poverty and human need. An inter-church committee representing five Canadian churches including our own has established a facility to support development projects among the disadvantaged. These include many with lack of education and skills, some abandoned with large families and others. Some are in thinly settled areas with little help from community social agencies. Inter-Church Aid gives $5,000 annually to the PLURA fund to assist low-income groups with projects that meet a real need and at the same time develop self-reliance. Grants are often "seed-money" to get something worthwhile going—they make the difference in whether or not things get started.

Our General Assembly has authorized an appeal in every congregation for Inter-Church Aid, Refugee and World Service. The pre-Easter season is the most usual time, and fellow-Christians in other Canadian churches are then making a simultaneous appeal for their relief and development funds. Our I.C. Aid committee sends out samples of our free educational material to every congregation, including offering envelopes and coin-bank labels. A set of slides and cassette entitled "It DOES make a Difference" is available for the usual service charge. Watch for the appeal in your congregation, or if you prefer to make a gift directly, send it to: Inter-Church Aid, Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario M3C 1J7

NEW PRICE—Monthly sets WMS Envelopes. 25c. per packet.

Anishinabe Fellowship

(pronounced An ish in ab ee)

by MABEL POWERS

Fleets of trucks, screeching brakes, deplorable housing, and a large number of Native children—these are the sites and sounds on Logan Avenue and its environs in the Inner City of Winnipeg. And these are the sights and sounds which have created the need for a place of friendship and warmth and safety for children and for adults in this area.

Anishinabe Fellowship, on the corner of Logan and Ellen, formerly known as the Presbyterian Inner City Indian Project, is moving forward with that objective in mind. It is my privilege and my joy to share in the work in this centre where every person is regarded as a creation of God worthy of His love and ours.

Work such as this is not easy. The concentration of evil forces within this area makes every day a time of battle: alcoholism, drug addiction, prostitution, incest, solvent-sniffing, truancy—these are some of the enemies against which we have to contend. But our God is with us. The very fact that this mission continues to exist is evidence, surely, that God purposes lives to be salvaged through our work. I would not dare to begin a day without asking God to go ahead of me, to walk along beside me, and to follow after me, and this, not for my protection but for victorious service for His kingdom.

Children suffer most in conditions of deprivation.

I want to tell you about little Johnny.

One of those Native children from one of those very unsanitary houses was Johnny; a little guy who, several months earlier, had been struck by one of those fast-moving trucks on Logan Avenue. Johnny had only recently arrived in the big city, having come from a northern Indian reserve where life moves at a very much slower pace. He was not conscious of the danger all around him. The truck ran over him, crushing his legs. Johnny survived that ordeal, learning to walk again with just a little limp. He was very much alive and seemingly carefree the day I first met him.

It was a beautiful morning in the last week of August when I set out with determination to gather little children for a Bible Club. Johnny was the first of the children I encountered.

"Hi, there. What's your name?"

Johnny was just a little bit cautious but he replied "Johnny."

"Johnny, have you ever played a guessing game? You close your eyes, put your hand inside this bag, then guess what you have your hand on." (Cookie and candy surprises.)

Having that kind of curiosity peculiar to childhood, Johnny responded with a cheerful grin and played my game with enthusiasm, and, after a bit more chatter, I invited Johnny to visit our Children's Club. We then decided to go to ask his mom for permission.

At the sight of Johnny's home my mind was overwhelmed with questions, many were the unsolvable ones of the ages, but others have solutions which are within the powers of society to bring into effect. Why do any people accept this way of living for themselves? Why does a metropolitan city tolerate such sub-standard housing? How can the Christian "haves" sit comfortably in their pews each Sunday knowing that the "have-nots" live in conditions such as these? Are these people not the neighbours we are enjoined to love? Are we as Christians protecting and promoting the humanness of our fellowman? Are we promoting our neighbours' freedom from want, their dignity, their progress? Are we loving our neighbour as ourselves? How we, as Christians, respond to such questions must show our love for Christ to all the world.

But Johnny's story is not quite ended.

Early in September, when travelling to my language (Saulteaux) class, I heard a radio news bulletin reporting a tragic fire at an address I knew to be Johnny's home. I quickly rerouted myself to the scene of the fire where I learned that Johnny was a victim of that fire, as were his grandmother and a little sister. A younger brother died later in the hospital. There were many things to attend to.

As a follow-up to the Children's Club I had begun to visit in the homes and a continuing relationship with Johnny's family had been established. Because of this I found myself in a supportive role in the time of this family's grief. Because I had been asked by the young mother to be with her family that day, the need for this kind of support was clearly impressed upon me. To be a friend in times of need is a part of our mission.

I believe that it is for this kind of Christian service that I have been called to the Inner City of Winnipeg. I believe that God has predestined that I work with this particular family (the relationship continues) and with the other families I have met to this time. My appointment here is designed primarily to serve the needs of the Native women and children, and the needs are many.

As I see it now our priority should be evangelism. Because we live in a nominally Christian country we are prone to assume that everyone has had the opportunity to hear the Gospel. It is so very true that there are many buildings for worship throughout this city where the Gospel is proclaimed, the Inner City included, but it is also a truism that buildings alone cannot attract the soul in need of salvation. Love, the love of Jesus Christ, given freely to every person, is the answer for all of man's needs but especially is it so in an area of the city where the struggle for survival is the way of life. This love for God is the most we have to offer in our mission. Whether it is effectual in bringing about creative change remains with God. Believing that it will, we derive great pleasure in providing Christ-centred activities in the Anishinabe Fellowship home.

Our old friend Qoheleth says "there is nothing new under the sun." There are points at which I am inclined to disagree with such a thought. New life is created every day; new life of the Spirit is ours for the asking; and the Scriptures attest to the fact that a new name can be the inspiration for great deeds. Our work is happily serving under a new name, "Anishinabe Fellowship", a name which means the "Indian People's Fellowship". In an effort to spread the Gospel to a group of people who for years have been culturally and racially oppressed people, we seek to use whatever means are at our disposal to incorporate things that are culturally identifiable to the Native people. Our people are pleased with this new name.

An important aspect of this work amongst the Indian people in the Inner City is the continuance of connections with our Native Presbyterian people from the reserves. We were delighted when an elderly Presbyterian Indian, living in the city, informed us that he had arranged for us to go to his reserve to speak to his people.

Such gestures of trust and confidence in our capabilities to relate to other Indians are the rewards that make us feel that our work is worthwhile. It was equally rewarding when two Indian families who have had associations with our Presbyterian congregations on the reserve, prior to establishing themselves in urban living, came to us requesting that their children be baptized. The Presbyterian way of worshipping God had become for them the Christian way.

It is often difficult for an Indian family to feel at home amongst a non-Indian congregation. Anishinabe Fellowship is attempting to provide an atmosphere of worship and Christian instruction where the common bond of race and culture contribute to the spirit of worship. Concerning worship, the original intention of the mission was to encourage Indian people in the Christian faith to worship in a congregation closest to their place of residence, but, at this point in time, we note an interest in this place as a Church home.

We have an informal service of worship and a growing Sunday School. Our children's clubs are operating with much vitality, to such an extent that we have had to limit the enrolment in all the clubs. This we do with much regret. There are so many children searching for a place of belonging where people really care about them, where they can find a person who will listen to their frustrations. Juvenile crime is a serious problem in Winnipeg; our effort amongst these young people is a small fraction of what the total Christian effort ought to be for Jesus' sake.

Revitalization of a project requires time. We have hopes that the new name will stir up interest. We have hopes, also, that the new look within our building will add to its attractiveness. Plaster and paint do wonders for an aging building—ours is seventy-eight years old but it is fit for a few more years of good service. We need this Church for our base of operations.

When I arrived in Winnipeg in August I visited social agencies serving this area and there were many. It seems to be a modern thought that the greatest need of children is for recreational activities. Many, many dollars have been put into places where physical energy can be burnt at will. Still, too many of our children continue to seek excitement and satisfaction through deviant behaviour. Our children do need activity but their greater need lies in knowing and accepting that better way of life in Christ Jesus. One of my Roman Catholic friends, a Sister in social work, commented on our work, "One of the pluses in your favour is the fact that you have a Church building out of which to move, for it symbolizes the spiritual difference in your work." I agreed with her.

My work involves a caring for the mothers in this area and it is in this aspect of our work that I could become discouraged. In working with children one lives in the hope that the child will decide to choose a better life, the more creative life. In working with mothers, their attitude of defeat and despair leaves one with little hope that they will experience any change of life-style and their acceptance of their lot in life is not always easy to understand.

I visit a young mother regularly, an intelligent girl who is aware that a better life is available for her and her children were she to make some different choices. She is only one of many wives whose husband beats her when he drinks. In asking her why she tolerates this abuse, she replied,

"My sister is divorced from her husband. Now she lives from time to time with other men who beat her severely all the time. My husband only gives me lickings once in a while. I'm not so bad off." How does one effect change in such an accepting attitude toward abuses? And many mothers, themselves, use alcohol as an escape from their sordid surroundings. It is the children, then, who suffer physically and emotionally from such behaviour.

One of the more satisfying services in this community is my work in a nearby elementary school where the enrolment is 40% Indian. For a few minutes each Tuesday and Thursday morning, as a volunteer teacher, I can give the added attention so often needed by deprived children. A Christian Indian qualified teacher, working on an equal basis with the regular staff has much to offer in improving the self-image of the Indian child who has come to believe that Indian persons cannot achieve professional standing in this society. A Christian presence is a Christian witness, for all these children are aware of the knowledge that I am a Church worker. From this avenue of service I also enlarge my outreach into homes; the school nurse often refers a family to me for visiting.

There is much to be done in an Inner City Mission and I am grateful for the dedicated volunteer staff, without whom we could not function. Their sensitivity to the needs of this hurting humanity and their willingness to love the unlovable are God-given gifts which are much appreciated.

Reporting through the written word seems scarcely adequate to convey the message that the need for committed Christian workers in the Inner City is urgent. It is not sufficient to read about the despair of our brothers; it is not sufficient to hear about these people in distress, nor to see the conditions under which they are expected to live. To begin to understand the deeply-rooted needs of any of these people, in particular those of the Indian people, we must feel their hurts and offer ourselves in response to heal them. This is, in essence, our mission to the Inner City.

QUESTIONS FOR DISCUSSION

1. *Where is Anishinabe Fellowship? What does Anishinabe mean?*
2. *What does the author of the article say should be the priority of the project? Do you agree? Why or why not?*
3. *List the various activities in which the staff member is involved.*
4. *What "response" does the author suggest is the responsibility of concerned Christians?*

from: the treasurer

Dear Fellow Members,

The estimates for our W.M.S. (W.D.) for 1975 as approved by the Council in 1973 were printed in last month's Glad Tidings. Did you read them? Are there any questions? Have you wondered how those estimates can cover necessary expenditures in these days of inflation? I hope that you will keep them and refer to them often throughout the year and will make it a target for 1975 that month by month our givings will equal our disbursements. Your Group treasurer will keep you informed and you will make her position much more pleasant if this "word to the wise" re your financial situation is responded to by each member to the best of her ability.

As Treasurer of the W.M.S. (W.D.) I make no apologies in asking your support. Surely our "Aim" makes it imperative that we do not let the work suffer because of carelessness or indifference to the need to not retreat but advance in support of God's cause in His world.

Yours sincerely,
Rilla V. Adamson (Treasurer)

CHRISTIAN CONSCIENCE on the Asian Scene

by MARY E. WHALE

The Church in the Third World has been evolving its task as seen in the context of the needs of people both within and outside the Church. The social, political, economic life in so many places is such that the Church cannot ignore Christ's call to teach the Gospel, to live the Gospel. Christian Councils and individual Churches such as the Korean Christian Church in Japan are taking initiatives in mission to their own people.

There are many illustrations of Christian Action in the Third world today. Following are two seen in Japan and the Philippines.

Japan

It was bright and beautiful as a day in May can be in the northern hemisphere. We felt the promise of the season as we walked down from the hillside site of the Kansai Seminar House in the City of Kyoto, Japan. On one side of our walkway the newly planted gardens were green, the gardeners were feeding the soil with fertilizer carried in buckets yoked across their shoulders. On the other side were small shops selling produce and other everyday needs. Everyone was busy in a nation noted for its high productivity. Our purpose that day was to see at first hand areas of need in Japanese society: need for just treatment of Korean and other minority peoples in their communities.

We went to a Korean secondary school that has been in existence since 1946. It was established to give Korean young people an opportunity for secondary education since it was difficult to achieve for anyone desiring to maintain a Korean identity. The emphasis is Korean history and culture. In the early days it was believed that the school would prepare young Koreans for return to Korea but it became apparent that this could not be the goal. Nevertheless the School served a need for Korean youth and it was decided to extend the school to include senior high school. This decision posed a problem of space. The old building—eighty years old—was not large enough. So plans were drawn up for relocation and new facilities. This decision made in 1960 is the cause of encounter and debate between the City of Kyoto government, the Japanese community and the Korean people in Kyoto.

The age of the building cried out to us in creeks, slanting floors, narrow stairways, as we gathered in a small auditorium on the second floor. The principal and vice principal related the action since 1960, which included being granted sufficient land on two occasions, and landscaping permits, but failing to achieve building permits. On a third occasion they purchased land only to have the price of land on a roadway to the school go away beyond their means. The Japanese community organized to oppose the school, and brought pressure to withhold the building permit.

Early in 1973 Rev. Jack McIntosh and Mr. Chong Lee of the Korean Christian Centre caused a coalition for the protection of Ethnic Education in Kyoto to be formed. It was made up of representatives of the Kansai Seminar House, the Japanese Christian Community as well as the

Korean community. Their work revealed prejudices prevailing against Korean people and minority groups generally, prejudices not always understood by the Japanese but they were a real force resenting Koreans and all groups not willing to be Japanese in every way.

As we sat in the old school, we heard members of the Coalition state that they have been able to discuss these issues with members of the community. They hope that gradually the opposition to the school will be withdrawn as the Japanese community comes to a better understanding of minority issues and greater tolerance of them. They asked and received support from the Conference on Minority Issues of which we were a part. The Conference agreed to convey to the municipality its concern for rights of all peoples in Japan to have education and to enjoy cultural privileges, to be free to maintain an identity.

Our second visit that day was to a meeting of a Board of a kindergarten. The kindergarten had shown discrimination against Korean children in two ways. By the way it sought the children, inviting Japanese parents first, then reluctantly filling places with Korean children. Korean families were charged a fee of fifty percent more than was charged the Japanese families. The meeting was being held to determine whether there would be any Koreans allowed in the kindergarten in the new term.

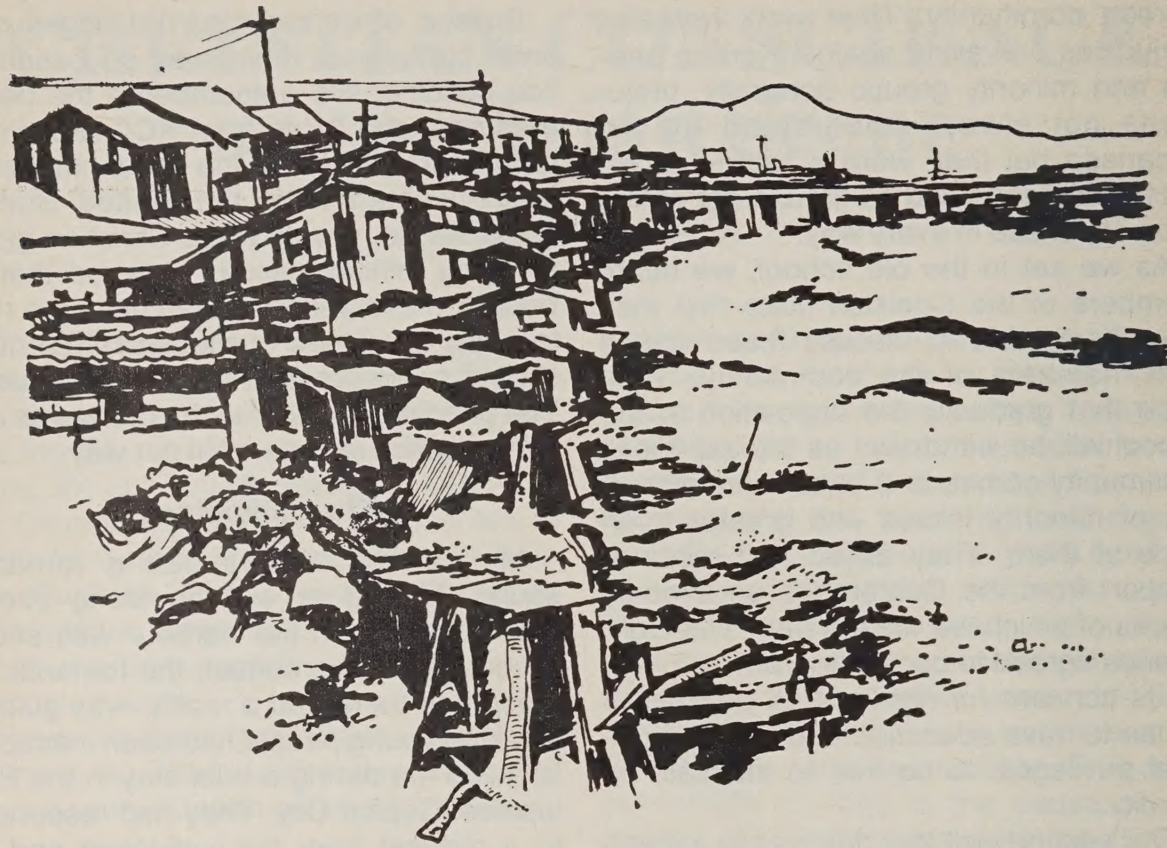
The Korean Christian Centre had undertaken to discuss this issue with Japanese and Koreans. Similar issues of prejudice came out into the open, a few Koreans feared that they might suffer even greater oppression, but several Japanese families openly supported the position taken. Members of the Korean Centre asked members of the consultation to share with them on this day to be a physical presence expressing with one voice a Christian feeling on treating all people equally.

Sixteen of us crowded the edges of a small conference room in an education office building. We outnumbered the board members and those from KCC present to represent their case. One of our number, a Black woman from the United States, spoke for us, saying we, a Christian group studying minority issues believed that all people in every land should have the right to enjoy privileges of the land, that none should be oppressed or treated unjustly. The principal thanked us for our words and our presence and we went our way.

The Philippines

Manila has always had a romantic sound. Driving or walking along streets that bordered on the harbour with shops silhouetted in the sunset, the romantic atmosphere there had a reality—my guides, two kind young people had been instructed to guide me during a brief stay in the Philippines' Capital City. They had responded to a request from the well-loved and respected secretary of Urban Industrial Mission of the Christian Council of Asia Mr. Oh, Jae Shik. (Miss Dawn Ross is serving in a secretarial capacity to Mr. Oh.) What I saw on my second look at Philippine Urban life was starkly opposite to the delightful first impression.

It was mid-morning when we parked, and were joined by a young man who appeared out of one of the small places on the broad street in suburban Manila. It was mid-day heat too which was quickly appreciated by our senses—particularly the sense of smell. We were led by the young worker into an area immediately behind the broad street. As we walked, children stared from shacks built from old packing boxes topped with anything from old canvas to corrugated iron salvaged from goodness knows where for a roof. Adults ignored us, dully busy in their make-shift shelters. The walkway was sometimes mud, sometimes plank over sewage-filled water. The sight and smell were horren-



dous as was the story of how this community of several thousand people were living in such decadence.

The government of the Philippines had allowed an expatriate company to reclaim land near the harbour for a factory. A large area has been filled in but adjacent to it is the community through which we were walking. The company wanted the land, and the people moved out—but no adequate alternative living space was indicated. The community, assisted by the urban industrial workers, had organized protests to the municipal offices and to the President himself saying that they could not move, they must be near work in factories which is their only means of livelihood and urging help in making their homes and communities livable.

Fire raged through the area destroying the housing they had. Arson was evident. The people did not move—they could not. Scraps of anything to provide shelter were scrounged. Then water was pumped in. It was the inundating process that caused the deplorable conditions we witnessed. This action did not force the people out. The struggle went on with Urban Industrial Mission workers helping the people reason with their own governments for even a meagre measure of justice.

* * *

Throughout Asia there are many places where Christians are giving leadership to the poor and oppressed in cities and in rural areas. The leadership is largely indigenous. The work is done interdenominationally through the Christian Councils. Local leadership is trained and supported to work within their own community. They in turn train members of the community and together they prepare petitions, make representations to governments, help with local problems such as landlord-tenant relationships, work with farmers forming co-operatives; with fishermen to obtain better prices; with labourers and small business people in matters economic, i.e.

pay and housing. Young people are in the forefront of this ministry. To them the task of the Church—its mission is a matter of life for thousands—life and justice and freedom from oppressors. The oppressors are their own governments—but also the economic system in which Western governments and companies are deeply involved.

There is a strong international as well as interdenominational aspect of the task for in crisis after crisis in Asia, Christians from various parts of the world have joined together to work at and pray for, and give support to, tasks that free people to be themselves before God.

Not long after the visit to the Philippines a number of Christians were arrested and accused of disrupting the government. Among them were the two young people who were my guides and several expatriate Christians. The influence brought by the world church organizations helped to convince the military rulers of the Philippines that they must free their Christian prisoners whose crime was to seek a better life for the poor people of their own country.

Applying the Gospel to the daily life of people is hard work, often discouraging, testing a believer's faith in Christ's way to the very core of a human being. After a tour to a particularly sensitive Christian project in Indonesia a missionary said in answer to a question "I cannot speak of Jesus often in these circumstances but I see Him and I feel Him."

There is nothing to hope for in this life or the next if Jesus is not seen and felt in everyday life everywhere. The mission task is global involving the Church in every country and every member in it.

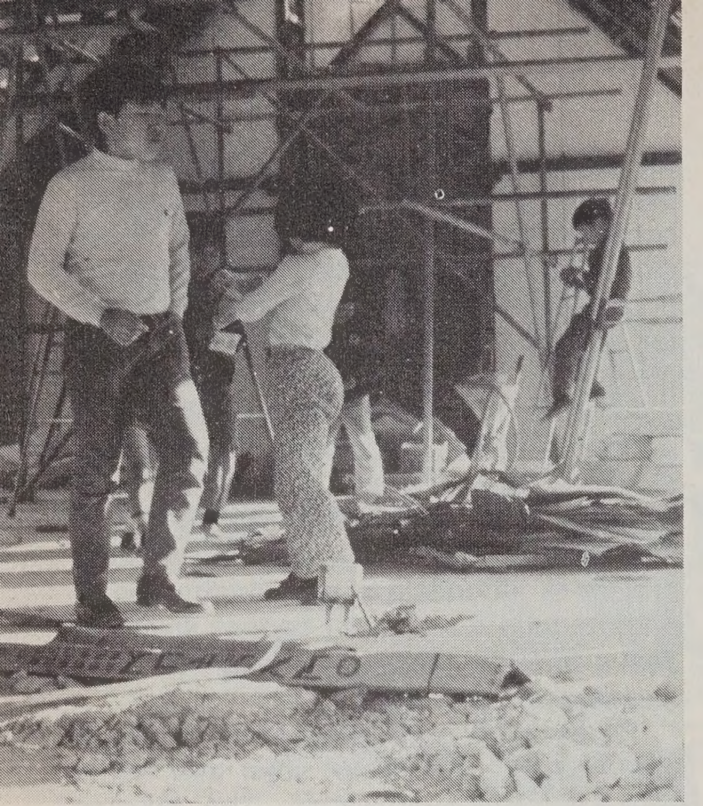
QUESTIONS FOR DISCUSSION

1. *What types of oppression are described in this article?*
2. *Why should Christians be concerned about oppression in other countries?*
3. *The author suggests that ''applying the gospel to daily life of people is hard work and often discouraging''. What can Canadian Christians do to encourage people in the situations described?*

Intercessory Prayer

Members of the World Alliance of Reformed Churches (Presbyterian and Congregational) are especially remembering Christians in the following Churches during the month of February. Let us join with them in prayer.

February 2	Presbyterian Church of Mozambique Bantu Presbyterian Church of South Africa Nederduitse Gereformeerde Kerk (Republic of South Africa)
February 9	Nederduitse Hervormde Kerk van Afrika Nederduitse Gereformeerde Kerk in Afrika Nederduitse Gereformeerde Sendingkerk in Suid Afrika
February 16	Presbyterian Church of Africa Presbyterian Church of Southern Africa Tsonga Presbyterian Church
February 23	WARC Executive Committee meeting in Geneva, February 23—March 1



Looking over the sanctuary area.

UCHIKOSHI NURSERY

Yokohama Korean Christian Church in Japan.

(The name comes from the actual district name so is easily identified by the community people.)

Two nursery children look over the playground-to-be.

Typical scene near the church.

A next door neighbour—digging for worms!

Parents returning home after being interviewed. Which child is Korean? Which Japanese? Soon they will play together at Uchikoshi.

Will this boy come?

Families live behind these shops. Candy anyone?

One
for
me
please!

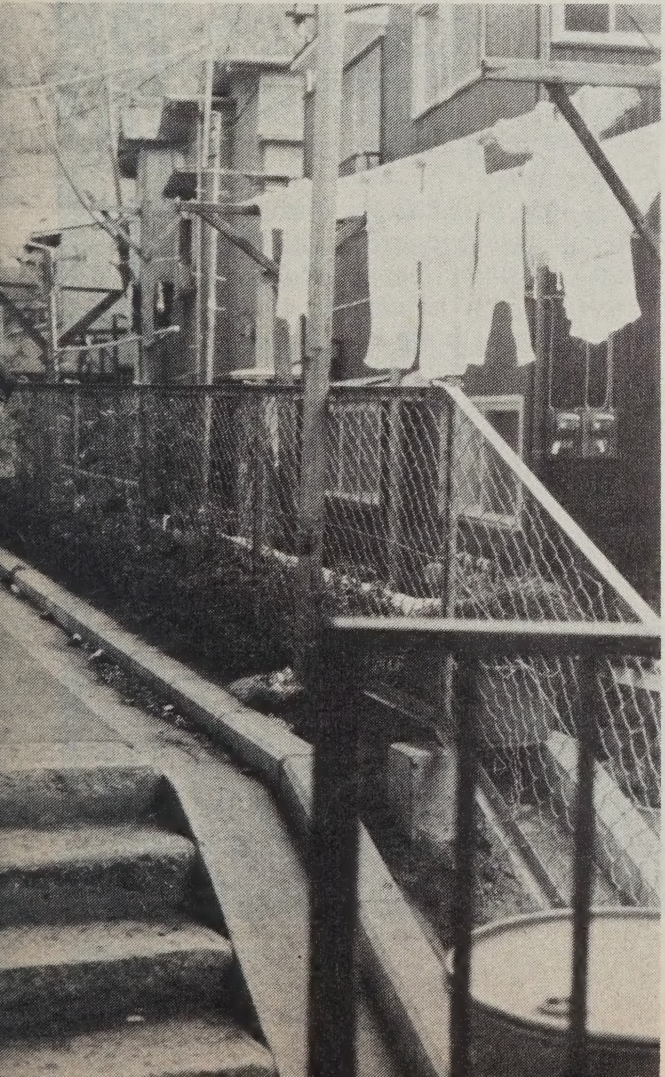
Parents of these children can hardly wait for the Uchikoshi Nursery to open so their children won't have to play on the busy streets.

The WMS WD has committed itself to make available $24,000 (over & above its regular budget). If you wish to share in this, please send contributions to Yokohama Nursery Project, Treas. WMS WD, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

A prospective nursery school boy with his mother.

Looking down on a busy street—but the building is up a slope and well away from traffic.

"Is it nearly ready?"



World Day of Prayer

Friday, March 7, 1975

This year's World Day of Prayer Service comes to us from Egypt and was written by members of their "Women's Ecumenical Prayer Fellowship". The writers themselves represent seven different denominations. Their communication to us begins, "We, in the Arab Republic of Egypt, invite you, our brothers and sisters in Christ to join us in this service of worship, using the theme, "Become Perfectly One".

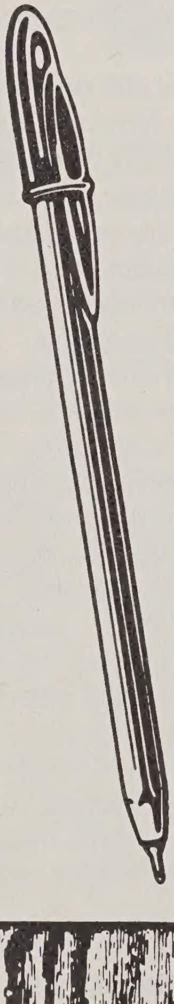
We have read, and still do, much of war and politics in Egypt. Now we learn something of its' Christian Women. Their prayers and aspirations, not unlike our own, develop in us a sense of kinship. The theme they have chosen was a prayer of Jesus, and as we worship together we join with them in a spirit of oneness.

Christians in Egypt are a minority group, about 10% of the population of this largely Muslim country. There are many races and tongues and a number of Christian bodies: Greek, Armenian, Syrian and Russian Orthodox churches, as well as Roman Catholic and Western congregations.

The Church in Egypt has always considered itself blessed because of a sojourn there for a time, of the little Jesus and His parents. St. Mark is honoured as the founder of the Christian Church in Egypt, and served as its first bishop. It is called the "Coptic Church". "Copt" means Egyptian and "Copts" are the native Christians of Egypt.

From this group, with its rich and historic heritage, comes our service of prayer that has a different form incorporating some of the tradition and rites of the Eastern Churches as well as those more familiar to us.

OFFICERS' ODDMENTS



Poets do not wax lyrical over February. Tears of joy (or sorrow) they shed for other months of the year. But—February! That *long month even in the years when it ''hath but twenty-eight''. Do I hear protests from skiers, skaters, snowmobilers and carnival buffs? Mayhap! It all depends on where one sits, doesn't it?*

To shut-ins, looking out at snow (or rain in the Far West), a visit from our readers is due. Remember, in December you promised yourself to do it in January. Here's Feb. Have you done it? Drop in, write, telephone, to give someone a break in the snow-bound day.

Presbyterial and Group Officers—*just begun: As you wield snowshovels, are you pondering the whys and wherefores of your jobs?* Why *you took it?* What's *it all about? Don't let the flame of dedication flicker under Feb. clouds of doubt. We need all the power-load we can get. Consult predecessors, the Office at 50 Wynford Drive or E.R.P.'s They'll help dispel the Feb. uncertainty.*

Members! *Poets do write of March and June—and there are events then to which you can look forward in Feb. The first Friday in March opens for another year the Women's Prayer Circle around the world. Plan to attend. And in June at McMaster U. in Hamilton there is the Pre-Assembly Congress with its theme, ''Thine Is the Kingdom''. Be among the hundreds that gather there. Send now for application forms, plan finances, think on the theme.*

And Program Planners! February is a carnival month, despite poet's reluctance to put pen to paper. Plan a sparkling program for your meeting. This Feb. issue of ''Glad Tidings'' is for you—a Program issue.

a small reflection

by agnes pierce

"ANXIETY"

"Be still and know that I am God, I will be exalted among the heathen, I will be exalted in the earth" (Psalm 46:10).

Children who are brought up in good homes think as they grow up that life is made up of nice things: kindness, lovely things to enjoy, trips in the country or to cities, good food, restful beds and warm homes in cold weather. But as Life rolls by, they find that times of grave anxiety come to all sometime in life. It may be that death casts a shadow upon our family filling us with anguish, maybe it is a severe physical breakdown, or perhaps "the wolf is at the door" and poverty is entering the home. Money troubles press from every side and big decisions in life must be made about some of them.

When all of these things (or a host of others) happen in our family or to us, do we forget the mighty faith that we profess and God's divine help in days gone by? Do we remember the many times we called upon Him and He heard our prayer and rescued us from many problems? All things are possible with God, but how prone we are to forget it.

Anxious Days are testing Days. But our memories are very short and we forget the mercies He has shown us in the past. We forget the riches that the golden years have brought when we face the future days alone. Do we not believe that God will answer our prayers in some way and lead us through the darkest day?

My own physical health is giving me concern right now and I await two operations, but I know God is greater than our greatest need. We can put our Faith in His unbounded powers. Let us listen to the Psalmist, "Be still and know that He is God."

Two girls in their teens were hit by a car this summer by a careless driver. One slowly recovered. The other dear girl will never walk or use her hands again unless God, in a wondrous way, heals her. How wonderful it is to see this sweet young woman. She had highest marks in her final high school grade and is a strong Christian. She now witnesses for Christ by her sweet outlook and uncomplaining attitude. Her faith in her future is bright, regardless of the severe handicap she has. What an example of true Christianity Karen reveals to all who come in contact with her! Have you heard the words of the old hymn:

And what if strength should fail,
And heart more deeply bleed,
Or what if dark and lonely days
Call forth the cry of need?
That cry will bring Thee down
My needy soul to fill,
And thou wilt teach my yearning heart
To know and do Thy will.

These words often come to me when the strength of my youth seems to be fast failing me, although I try to fight against it. All our days are as grass, and as a flower of the field so we flourish; but when the wind passes over it, it is gone. In His care and in His hands we are safe. It is often when we are still we know that He is GOD ruling over all. He will make all things work together for good to those who love Him.

Living in Japan

Dear friends,

With the exception on one year spent in Canada when my parents were on furlough, all my Junior and Senior High School years were spent at Nagoya International School in Japan. There were about 200 students in the school, ranging from Kindergarten to Grade 12, the elementary were on one side of a circular school building and the Junior and Senior High were on the other with a library in between. The teachers were mostly American, except for the Japanese Language teacher, but the students were from all over the world. In my senior year, there were only four girls, but each was from a different country—Korean, Japanese, American and Canadian. Some of my friends were "Nisei", second generation Japanese who had been born and brought up in the United States, but whose parents had returned to Japan on business or as missionaries.

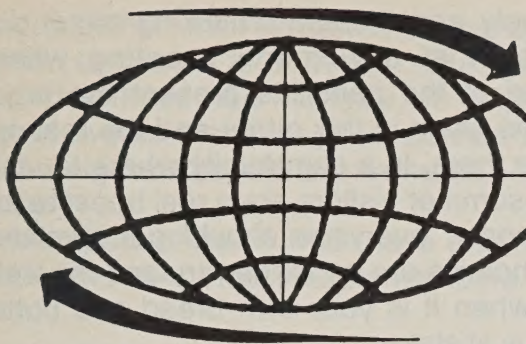
Japan is a very interesting country and we had the opportunity to see quite a bit of it. Last February, the Seniors had a ten-day tour of Kyushu, Japan's southernmost island. At the farthest point south it was just like Hawaii with palm trees, tropical growth and high temperatures. We especially enjoyed the numerous hot springs spotted throughout the area.

Later on, at the height of the cherry-blossom season, our philosophy class spent a week visiting one of the historical villages in Japan, Takayama, which has been preserved much as it was a hundred or even two hundred years ago. We brought back many souvenirs depicting life in ancient times. We also spent a few days in a seaside village famous for pearl farming. Two students stayed together in the home of a Japanese family and we took part in all the activities of the family, including a meal of "sashimi" (raw fish) and rice.

English teaching is one way of getting to know Japanese young people and is a way to pick up some pocket money too. English is compulsory in the schools from 7th grade on, and foreign teachers are much in demand. I really enjoyed teaching Mieko San, a girl about my age. Sometimes we cooked Japanese food; other times I taught her western cooking, while we practised English and Japanese. Every girl in Japan learns the tea ceremony and flower arranging as part of her upbringing. The librarian at the International School gave us a course in flower arranging after school which we enjoyed.

I'm really glad I had the opportunity to live in Japan and I would like to go back some day.

—Deborah Anderson



in the world

by marjorie ross

Parochial? The Women's Missionary Society? Surely not! A parochial person is one who concentrates his attention on his own parish or neighbourhood, and the very name of the W.M.S. shows that its members are dedicated to sending the Good News out to the world. It often happens that the women of a congregation are divided into two groups—those whose chief interest is in maintaining the local church, and those who feel that supporting the wider witness is of supreme importance. Most W.M.S. members would certainly place themselves in the second group.

And yet, parochial can also mean narrow or limited in outlook, and perhaps many of us could feel that this might apply to us. Although our attention is directed overseas, our vision of the world may be limited to the mission fields of our church. We may have no more interest in the rest of the world than the average Canadian woman.

In another sense, our interest even in the countries where we have missions may be very restricted. For example, we may know the names of the personnel serving on our mission fields in India, but what do we know of the "green revolution" in India's agriculture?

It is very easy to think of Third World Christians as coming to life only to attend church services. Do we ever wonder how they earn their living from Sunday to Sunday? What is it like when the water is cut off in the teeming backstreets of Lagos where many of our people live? How have the changes in grain prices affected the farmers of north India? The Third World Christian is not an abstraction. He might be a government clerk in Port Harcourt, living with his wife, a sickly baby, and three dependent relatives in two cramped rooms, trying to make ends meet, and still set aside school fees for his bright younger brother. The cost of living means something to him! Or he might be a Korean in Tokyo whose work depends on the health of the Japanese electronics industry. That industry is very sensitive to changes in North American tariffs against Japanese imports. The unions who lobby for exclusion of Japanese transistors may have many members who would recognize that Korean in Tokyo as a brother in Christ. We are all of us **in the world,** if not **of it,** as Christ Himself told us. To be truly alive in the world, we have to know what is going on.

The whole process of helping our church members to find out what is going on in the world, particularly in the Third World, has been given the name of "development education". For the past few years, four major Protestant churches in Canada (Anglican, Lutheran, Presbyterian, and United) together with the Roman Catholic Church have joined to prepare a study kit on these issues for distribution to their people throughout Canada. This programme is called "Ten Days for World Development". The original idea was that all the churches would set aside ten days in February for events which would emphasize these issues. The two weekends in the ten days would give an opportunity for sermons on related subjects, or Sunday night discussion groups. Mid-week meetings of groups could have special speakers or study sessions. Basic to the whole interdenominational approach is that several churches in a community would sponsor an event which would reach out to a wider audience. The 1974 programme centred on Africa; this year it centres on Latin America.

In our church the Inter-Church Aid Committee of the General Assembly is the official sponsor of the "Ten Days Programme". Last year we sent out a copy of the kit to each of our ministers, and followed it with a questionnaire to find out what use was made of it. According to the replies we received, only **15** of the nearly 800 Presbyterian congregations in Canada used the material to any significant extent. It would be a safe assumption that most of you who are reading this column are hearing about the "Ten Days Programme" for the first time. Right? This year's kit was also sent out to every minister. I know because I helped to get the envelopes in the mail. Your minister likely has one in his study right now. Why not ask him about it?

Once you have the kit in your hands, what are you going to do with it? We know that there is a great deal of reading there, and that a lot of it seems very technical and very dry stuff. For this reason, we enclosed a two page guide which suggested that you concentrate on three of the papers only. One is a Bible study, one is a statement made by the Bishops of north-east Brazil about the terrible economic and social conditions of many of their people, and one is a provocative essay about the bad effect the tourist industry has on Prince Edward Island. This last is a subject on which most of us can have an opinion, and I can very easily see a lively and thought-provoking panel discussion at a women's meeting where some of the panelists present the arguments given in this paper and the rest oppose them. In a community where tourists and summer visitors are a real boost to the economy, everyone should get involved! Economics are no longer dry and theoretical when it is your own bread and butter that is at stake.

The paper on Brazil was a great eye-opener to me. We want to recommend it to you because this is a situation where the Church is speaking out on behalf of the poor and oppressed against the great business interests and the government. The leader of this protest, one of the great Christian figures of this decade—Dom Helder Camara—will be in Canada for a few days in February as a guest of the national "Ten Days" committee. He will speak in Toronto, Ottawa, and possibly in some cities in the Maritimes. However, it is hoped that he will appear on television and radio before a much wider audience.

Some really excellent filmstrips and movies are available through the "Ten Days Programme", and this would be a very good way of introducing a slightly wider area of study into your programme. Details of the procedure for obtaining them are set out in the "Ten Days" kit, but if you have any trouble, please write "Publicity Convener, Inter-Church Aid Committee, The Presbyterian Church in Canada", 50 Wynford Drive, Don Mills, Ont., and we will do our best to help you.

Of course, we don't have to organize a special event in order to educate ourselves about world issues. The newspapers, the television, the radio are all first rate sources of information, provided we can resist the temptation to switch to something light and entertaining. Most of us feel we have enough problems of our own, and don't really want to bother our heads about other peoples' problems. But, as we were saying a few months ago, we're all in the boat together; their problems are our problems, and ours are their's. Our great-grandmothers had no way of knowing about events that took place outside their own neighbourhoods, but we have no excuse.

Members of the W.M.S. have a tremendous lead over most church members. We are used to studying issues seriously, and we expect to go home from our meetings having learned something. All that is needed is for us to widen the horizons of our concern to include the whole world. This year's "Ten Days for World Development Programme" is a good place to start.

What do you say to a Zen?

by m. roy gellatly

We find today that there is a tremendous interest among young people in oriental philosophy and mysticism. Of these exotic types of experience, meditation is very popular. And of the many types of philosophy and religion espoused, the way of Zen, a sophisticated form of Buddhism, which combines both meditation and abstract ideas with practical living is one of the most popular. It is intensely personal.

Buddhism began in India then was exported east. In the north of India, Buddhism underwent a change from the simple teaching of the original Buddha, becoming more abstract in the process. This branch has been called Mahayana Buddhism and has many sub-branches. When it reached China, the teachers developed a particular approach called "Ch'an" which has been referred to as Chinese Buddhism. This in turn was taken to Japan where it is called "Zen".

Zen stresses that it is vital to have the Zen experience before it is possible to study it. But it is not only a private experience, since it must be communicated if real. The personal transmission of the truth is from master to disciple. Experience and reflection must go hand in hand.

To the outsider, Zen is very confusing since it does not seem to follow our usual logic which describes things. The logic is an interior logic linked to actual experience. There appear to be four basic principles for transmission:

1) The truth of Zen does not depend upon a written record.
2) Dependence upon words or letters is to confuse symbols with reality which can only be experienced in life.
3) Truth comes to one in his interior mental experiences yet can only be confronted not reason into as a conclusion to a thinking process.
4) Insight into Being-itself is the attainment of Buddhahood, which for them is salvation.

The Zen masters like to speak of the relationship between Being and Non-being, Life and Death. This gives rise to many apparent riddles which stimulate thinking until truth begins to dawn, clicking into place with a flood of illumination. This is similar to studying a work of art until it "speaks" to us in a personal way.

Zen is an attempt to understand the self. It is not a search for God. But their search through probing the depths of being is an approach to understanding all reality. One way of characterizing their search is to imagine a man using a series of ladders to climb a high building. As he gains each new level, he kicks the ladder away from behind him. Zen methods are tools which self-destruct after use.

Christians too stress that it is not good enough to talk about God and the Christian life in an abstract way—we are not saved by understanding alone. It is when we meet God in and through Jesus Christ by His Spirit that "our hearts are strangely warmed" and we respond in faith. Our reflections and our living standards must be addressed by faith. And we cannot be stagnant, but we must grow in faith and in the knowledge of our Lord Jesus Christ.

Does your Letter Count?

When they were debating the admission of refugees from Uganda into Canada the then Minister of External Affairs stood up in the House of Commons and announced that the letters he was receiving were running "almost two to one in favour" of letting the refugees in. His statement made a real difference. How many letters did he receive? Eleven. Seven in favour, four against . . . from all of Canada!

It will especially count if it is a **personal** letter. Petitions and form letters count as only one letter, and the key thing to know is that every letter is counted. Mr. Trudeau receives about 400 letters a week (on everything from bullfighting in Spain to wrens in Toronto parks). They're all read, computed, and answered. Handwritten letters convey more concern than type-written ones. That's where the impact comes.

Is there an important issue to be considered by our federal government on which you want to voice your opinion? Here are some pointers on how to go about it:

Write Two Letters

The **first** one should be sent to Mr. Trudeau **right away.** Simply Rt. Hon. Pierre Elliott Trudeau, House of Commons, Ottawa, Ontario.

The **second** one is your reply when he answers your first letter. This one is a lot more important because it shows him that you are actively concerned. Your second letter can be very short, but it, as the first, should end in a question.

In both cases, send a similar letter to your local M.P. telling him you've written to Trudeau. Once again, conclude in a way that a response is required.

Elements of The Letter

a. The most important parts are your name and **home** address. That way they can tell your riding, and even your polling station, and that's important to every politician.
b. Make sure your letter will elicit an answer. Ask a question about what Canada is doing about a specific problem.
c. Be polite and positive. The purpose is not to attack Canada's past performance, but to urge a more independent and creative approach to the problem or issue.

d. The letter should run three paragraphs. In the **first,** make it clear that you are writing about Canada's policies. In the **second** paragraph, write, in your own words, about the specific thoughts which you feel strongly about. In the **third** ask a question about Canada's policies in these areas, and stress that you expect a reply.

e. The letter's values will be greatly increased if you mention your involvement in other activities relating to the issue, e.g. re the food crisis . . . meatless days . . . fasting for Thanksgiving . . . support for development or consumer organizations (name them) . . . support for the Catholic Bishop's Labour Day Statement.

When the Prime Minister and/or M.P. replies to your first letter, be sure to answer, no matter how short their letter was. Remember, be polite, and end with a question.

Above all, remember that you don't have to be an "expert" to be concerned and be influential. 2,000 letters will make a difference, both in Ottawa and in the world.

YOUR LETTER MAY SAVE SOMEONE'S LIFE AND/OR CHANGE HISTORY.

This 'n' That

BWM News

At the close of the old year Professor Robert Lennox of Knox College and Mrs. Lennox left for Nigeria where they will spend approximately six months during Dr. Lennox's sabbatical. They will be located in Umuahia where Dr. Lennox will be teaching at Trinity Theological College training Nigerian theological students for the ministry of the church. En route they spent Christmas and New Years in Spain and commenced their duties at the beginning of the new term in early January.

Mr. Ivan Robson resigned at the end of last year from the Logan Avenue Inner City Mission in Winnipeg the name of which has been changed to Anishinabe Fellowship.

The Rev. Larry Jackson has accepted an appointment to Atikokan, Ontario where he succeeds the Rev. David Cooper, after completing 10 years of service in Virden, Manitoba.

The Rev. John Bell and Mrs. Bell have had to reconsider their appointment to Nigeria for health reasons and have been appointed to Amherstview Extension Charge in the Presbytery of Kingston.

The Rev. Ted Ellis is living at the missionary apartments with Mrs. Ellis and their young son, Robert. Mr. Ellis has completed a term of study in clinical pastoral services and is doing full time deputation in the central area until about mid-March when he will move to Vancouver, B.C. and be available for mission education purposes within the Synod of British Columbia.

The Rev. Clare McGill and Mrs. McGill are also living at the missionary apartments in Toronto while Mr. McGill does some special studies in the charismatic movement and the work of the Holy Spirit. He is available for limited deputation in the central area until April when he will be doing mission education work full time and will be spending most of the month of May in the Maritime Provinces on deputation.

Miss Joy Randall is doing study and observation on various aspects of nursing and hospital work while making her headquarters at her home in Cobourg, Ontario. She is available for deputation in the central regions until the end of April.

The Rev. Haimdat Sawh is studying at Knox College, Toronto on a scholarship from the Presbyterian Church in Canada to fit him more fully for the ministry in his native land of Guyana.

Dr. and Mrs. Russell Hall were home in Canada from Nigeria during the fall of 1974 and returned to Nigeria for another term in January of this year.

Generation Gap? There is a group of about 10 music-makers based in St. Andrew's Church, Westville, N.S. who contradict most of the prevailing views about the generation gap. They are known familiarly as "The Grandads and the Kids" but are officially designated as "The Words of Life Chorus and Orchestra". They delight and inspire the congregation regularly at services and concerts in their home town and at the end of the year they went as far afield as Glace Bay in Cape Breton to present a concert on Saturday evening and lead in the service of praise the following Sunday morning.

Books

THE PURPLE PIG AND OTHER MIRACLES
by DICK EASTMAN
Whitaker House $1.45

THE SPIRIT LED FAMILY
by GRACE ROBLEY & WENDELL ROBLEY, M.D.
Whitaker House $1.25
504 Laurel Drive,
Monroeville, Pa 15146

Two small novels from Whitaker House both telling us clearly and concisely just what God can do in our lives. **The Purple Pig** is an interesting account of the evangelical ministry of Dick Eastman. It tells of the work he does with young people, the prayers God answers for him, the struggle he has to put God before all else and obey Him always in all things. For those looking for a deeper, more biblical faith this book will be inspiring and encouraging.

The Spirit Led Family is an attempt on the part of a husband and wife to live their family life completely according to the instructions in the Bible. Much of what is described is common sense family living with Christian ideas used as a basis for making decisions and getting along with each other. The personal experiences of the Robley's are used as examples of how successful these ideas can be if practised faithfully.

MEDITATIONS FOR THE LATER YEARS
by JOSEPHINE ROBERTSON
G. R. Welch Co. Ltd. $3.50

Here is a book that can be used for personal or group devotions. It is written in an interesting conversational manner. In the preface Mrs. Robertson the author states "When we discuss the later years, we must recognize the difference between the retiree who travels, gardens, and takes an active role in the community and the person, unable to share in such activities, who may be confined to a nursing home. These thoughts for the bonus years, for the most part, concern those who still have many options, but I hope there will be some encouragement, too, for those whose choices have narrowed. The question is basically the same for both: 'How may I live most fully the life I have?' "

Each meditation opens with a quote and closes with a sentence prayer. The large type of the booklet makes for easier reading.

IF I CAN, YOU CAN
by BETTY LEE ESSES
Whitaker House $2.25

This is a very moving book for women who wish to share some hard won spiritual insights. The author with the help of God has worked her way through from a difficult often frustrating marriage to a productive creative partnership.

Mrs. Esses lost a son, three years old, in a fire that could have been a life-long excuse for grief. Yet she is able to write "God wants us to live through our sufferings, not die through them. Our home burned to the ground to be rebuilt stronger and better than before. Our family lost one member to become more whole because of its loss."

She also has a "very special child", a mentally retarded child called Kathy. She says "If you have not yet had the chance to know and love a mentally retarded child you have missed a great privilege. Kathy was our first child, she was a miracle to us then, and she is a miracle to us now."

Mrs. Esses is, in her warm, wonderful way sharing her inner life with us, "I can remember till today the despair of standing in front of my home while the flames climbed higher. I realized my three year old was trapped in that inferno. It was enough to send a mother over to the brink of insanity. I prayed to my heavenly Father that the strength and peace of His Son would engulf me."

"I pray that none of my readers will ever be faced with a tragedy as great as this to bear, but my witness is this: whether small or large, whether insignificant or overwhelming, Jesus will help you cope."

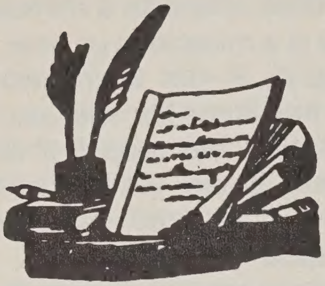
PUZZLES (see p. 6)

Answers to Explorer Puzzle:

1. Scotland
2. seven
3. Kildonan
4. Marguerite
5. John Black
6. Samaritan
7. Grant
8. Hector
9. Coolies
10. Winnipeg
11. Gee

Answers to COC Puzzle:

1. Hector
2. Micheal
3. paddle
4. seven
5. Lucy Baker
6. horse
7. Strang
8. Presbyterian
9. pipes
10. Dixonville
11. logs



Letters to the Editor

Dear Editor,

During the last couple of years the Evening Guild of First Presbyterian Church, Thunder Bay, has been trying a new approach (for us, anyway) to program planning which has been working very well. As Glad Tidings Secretary, I've been asked to tell you a little of what we have done, as it may prove of interest to other groups.

First of all—a little about our group. We have about 15 or so regular members, most of whom are "middle aged" homemakers, although we have a couple of young mothers and a few who go out to work.

We have tried many different ways of planning programs—having the occasional successful one—but only a few members would take personal responsibility and these few began to feel they were being imposed upon.

Some felt we should have more Bible study, others were more interested in learning about what other Christian women were doing in the community.

Thus the idea evolved of breaking up into committees according to our personal interest.

Most of the women were interested in what became the "Christian Women in the Modern World" committee so it was made responsible for four of the eight monthly programs we have (our January and June meetings are usually joint meetings with the other group in our Church). The Bible Study group was given responsibility for two programs and so was the Mission Study group. A chairman was appointed from each committee, of course, whose main responsibility is to get the committee members together to plan their meetings.

Our Bible Study last year was based on Ruth, and was conducted by one of our members who attends a weekly Bible study group.

The Mission Study group has attempted to at least make use of the year's theme. For our latest program we used the booklets "Working Together Works" and also the little discussion starter in the November '73 Glad Tidings called "A Changed Attitude".

Our largest committee has come up with some novel programs. At one, for example, we had as our guest a lady who had a bird sanctuary. At another, one of our members explained about Telecare. And one program was so well received we used it again at our W.M.S. Annual meeting.

The main value of this method of program planning is that everyone in the group is on a committee, and is expected to help plan, prepare, and present these programs. Although our membership has not yet grown, our attendance at meetings is much more regular as no one wants to miss the program. And as we meet new church attenders we are more likely to ask them to come along with us to our meetings because we know there will be something more to the evening than just business and socializing.

As you can see, this plan has revitalized our group, and we wanted to share this good news with others.

Sincerely,
—(Mrs. W.) Nancy Murray
Thunder Bay, Ont.

Thanks so much for the extra Glad Tidings which you sent.

I have distributed them to MEN and WOMEN on a committee on which I sit in our church.

I am trying to interest both in this worthwhile magazine.

Mrs. Jennie F. Cowan
Cambridge, Ontario

Although I continue to use my Calgary Post Office Box I have been living in Latin America for the past year. To be more specific in San Pedro Sula, Republic of Honduras; Merida, Yucatan, Mexico and now Santiago, Chile. I have enjoyed receiving my Glad Tidings more now than in the past as it keeps me up to date on Presbyterian women in Canada and abroad. I especially enjoyed the article "First Impression" by Rev. Charles Scott as his family are among my treasured friends and although I continue close personal contact I enjoyed his message from Malawi. I also appreciated the article by Art Linkletter last April or May? As the universal call of Love and Understanding gets more urgent now that people are losing themselves in the problems of inflation and materialism, I am pleased that Glad Tidings continues to give light in the direction of the truth to those who have the opportunity to read its pages.

Anita Louise Mearns

I would be obliged if you would send by the next mail 6 copies of your (Dec./74 Issue) of the Glad Tidings for promotion purposes. It is the best copy of the Christmas period plus other information I have read and some of my new subscribers would be thrilled to have one. If there are no more available disregard my request.

Mrs. Wm. Bulmer
Forester's Falls, Ont.

GLAD TIDINGS SECRETARIES

If you haven't returned your printout, please return immediately with payment, indicating corrections, additions and renewals, so your subscribers will not miss an issue of Glad Tidings.

In this issue

Mrs. Mariano Di Gangi is a former member of Council Executive.
Rev. W. I. McElwain is Chairman of the Committee on Inter-Church Aid, Refugee and World Service.
Mabel Powers is the Board of World Mission staff person at the Inner City Indian Project in Winnipeg.
Mary Whale is Secretary for Mission Personnel of the Board of World Mission.

wms highlights

St. John's, Toronto

Members and friends of Scott Auxiliary of St. John's Church, Toronto, met to celebrate its 85th Anniversary, when the guest speaker was the Rev. Henry Russell, B.Th., Director, Yonge St. Mission.

Knox, North Easthope

Knox, North Easthope W.M.S. celebrated its 90th Anniversary at Knox, North Easthope Church. Miss Beatrice Scott, who has been a missionary in India for many years, was guest speaker. She told of the changes that have been made since India became independent, and spoke of the younger people being educated as teachers, nurses, doctors and agriculturalists.

Mrs. Joseph McGillawee gave a brief history of the organization which was founded in 1884 by the late Mrs. Gordon (the mother of Ralph Connor).

Brantford

A city wide thankoffering meeting was held at Alexandra church, Brantford. The speaker was Miss Beatrice Scott, who told of her work in the Bhil Field. She began by renewing the history of the Missionary work in that area from the time of Dr. Buchanan to the present day, and also showed slides of some of the aspects of the work in schools, hospitals and agriculture.

Maitland

Sectional meetings for Maitland Presbyterial were held recently in Belmore and in South Kinloss. Mrs. Ross Shiells of Lucknow, introduced as a former teacher and a talented artist, proved to be a most effective guest speaker, truly knowledgeable of her subject, as she pleasantly led her audience to an understanding of the Jewish customs, their faith, their rites and sacraments in the synagogue. Many articles relating to Jewish life and religion were on display creating a novel dimension of interest and enlarging the scope of information and understanding acquired by those in attendance.

Sweet voices blended beautifully in musical presentations by five members of the Belmore Junior Choir, and at South Kinloss by six ladies in their interpretation of "Count Your Blessings."

Mrs. Finlay MacLeod reported on her experiences as a delegate to Kintail Camp in June, recognizing it as a worthwhile and enjoyable respite from summer's multiple activities.

West Toronto Presbyterial

At the November evening meeting of West Toronto Presbyterial, Miss Margaret Patterson showed slides she took in Argentina, Brazil and Peru while at a congress of the Business and Professional Women's Club. She concluded with a view of a mountain in Rio de Janeiro topped by a statue of Christ, 99 feet high, which was floodlit at night.

The work of Ontario Welcome House, 8 York St., Toronto, was described by Mrs. Muriel Isherwood. Here newcomers to Toronto find under one roof representatives of Federal and Provincial government agencies and private agencies working with newcomers. Counsellors speak 21 languages. Such services are available as filling out OHIP forms, evaluating trade papers, English classes for women with nursery for their babies while at class, contacts with Ethnic groups. They try to have a contact in each church in Metro to put members in touch with newcomers.

Mrs. P. Rumball, President, was given a farewell gift of a pair of Centennial bookends by members of Presbyterial in appreciation of all her devoted work.

First, Regina

A "Pot Luck" supper was held in First Church, Regina, on November 7, in order that members might meet and hear Miss Beatrice Scott, who has recently returned from the Bhil Field.

West Vancouver

Members and friends of the WMS group of West Vancouver were happy to have Miss Isabel Taylor at their meeting in November. Miss Taylor served on the mission field in Taiwan for 42 years. She taught music, directed choirs, and was dormitory matron. Slides of the Choir Festival organized as a farewell tribute to Miss Taylor last year in Taiwan testify to the love and devotion in which she is held by her Taiwanese pupils and friends.

Rocky Saugeen

The WMS of Burns Church, Rocky Saugeen, marked their 65th anniversary this year with a special thankoffering service.

Knox, Neepawa

As a fall project, the Explorers of Knox Church, Neepawa sprayed weeds and arranged them as table centres for East View Lodge.

Barrie Presbyterial

"Remembrance" was the theme of the November Executive Meeting of Barrie Presbyterial held in St. Andrew's Church, Barrie. Twelve group presidents or their representatives were present.

NEWS

Church Lobby Influence Seen Equal To AFL-CIO

New York (EP)—A survey indicates that among 11 organizations or individuals working to make corporations more socially responsible, churches of the U.S. are considered as influential as the AFL-CIO and slightly more so than political leaders such as Senators Kennedy, Muskie or Humphrey.

The findings were published in the Public Opinion Index, a report to management prepared by Opinion Research Corporation of Princeton, N.J. The entire issue centers on corporate social responsibility.

A total of 173 persons interviewed for the study were described as "corporate responsibility activists, environmentalists, consumerists, feminists, civil rights leaders, church affiliated activists, labor leaders, educators and others—all focusing their activities on corporate affairs.

Turkey Forbids Christian Worship In Cyprus Areas It Controls

Nicosia, Cyprus (EP)—Turkey has forbidden Christian worship services in that part of Cyprus—about one-third of the island—held by its troops, according to Orthodox Church authorities here.

There are also reports here that at least 20 Greek Orthodox priests have been arrested by the Turks, and that three priests have died as a result of Turkish maltreatment.

An estimated 206 priests and deacons are said to have joined the ranks of the Greek Cypriote refugees in southern Cyprus. More than 100 Greek Orthodox churches in 85 towns and villages of the Archdiocese of Nicosia are either closed or are being used by the Turks for non-religious purposes, these sources report.

Briton Believes 'Morals, Not Economy,' Worst Enemy

Chattanooga, Tenn. (EP)—The problems of the world are not economic, they're moral, an attorney from London, England, told the Christian Business Men's Club here.

Addressing a full house at the bimonthly meeting of the Tennessee business men, Ted Hubbard added that "My years as a Christian have proved the Bible to be true."

"England is in a terrible state," the speaker admitted. Some of the "heaviest taxes in the world" and the "unstable government" he saw as the result of throwing out the Bible, God and Christ from the lives of the people.

"That's our biggest problem," he said.

Paper Shortage Threatens British Bible Production

London (EP)—Britain's great Bible production industry is threatened by a shortage of the special paper it uses, according to a statement by the British and Foreign Bible Society (BFBS).

"For years the production department of the BFBS has bought its paper from three British mills—the only three in the country making Bible paper," the statement said. "Now two of them have amalgamated and the source of supply has been cut by 20 per cent, which is a lot."

The statement said Bible paper is also made in France but it costs 40 per cent more—"too much."

Quakers Regard Book on Jesus As Suitable For All Schools

Philadelphia (EP)—Friends General Conference, an organization of 375 Quaker Meetings in the U.S. and Canada, has published a small book of 48 stories and sayings of Jesus which it feels are suitable for use in public and private schools, regardless of belief or lack of belief.

By Jesus (Pyramid Press), compiled by Betty Stone, is described as a "simple, modern, non-doctrinal, non-sexist" compilation of the teachings of Jesus. Friends General Conference has reported that a first, private edition of the 64-page book was appreciated by "Protestants, Unitarians, Jews, Catholics and Muslims."

Protestant Giving Up 7.7% In Year —Not Enough To Offset Inflation

New York (EP)—Giving to Protestant Churches rose 7.7 per cent in 1973 but the increase was not enough to offset the 9.6 per cent drop in the U.S. dollar's buying power.

Data from 41 denominations having 46 million members reveals total contributions of almost $5 billion last year. The per capita rate of giving was an all-time high of $107.78.

Financial reports from the 41 denominations were tabulated by the National Council of Churches. One conclusion drawn from the statistics is that the church, like many other U.S. institutions, is falling behind in real income because of inflation. The story was not the same among evangelical circles.

In Remembrance

Mrs. Wallace Race
First, Brockville, Ont.

Mrs. Jane Gilmore
Knox, Carberry, Man.

Mrs. Gilbert McKechnie
Presbyterian, Durham, Ont.

Mrs. Ethel Somerville
Knox, Guelph, Ont.

Mrs. Sarah Boynton
St. Andrew's, Lindsay, Ont.

Mrs. Mabel McArthur
St. Andrew's, Lindsay, Ont.

Mrs. May H. McNaughton
Bethel, London Township, Ont.

Mrs. Frank Brown
St. Mark's, Orillia, Ont.

Mrs. Jennie S. Prettie
First, Port Colborne, Ont.

Mrs. Lemuel Borthwick
Duff's, Puslinch, Ont.

Mrs. Bruce Smith
Duff's, Puslinch, Ont.

Miss Lillian Gray
Presbyterian, Richmond Hill, Ont.

Mrs. Myles Broome
St. Andrew's, Ross Township
Forester's Falls, Ont.

Mrs. Wm. Bulmer Sr.
St. Andrew's, Ross Township
Forester's Falls, Ont.

Mrs. Elizabeth Alice Gall
Knox, St. Thomas, Ont.

Mrs. James Drynan
St. Andrew's, Strathroy, Ont.

Mrs. Elmer Gast
St. Andrew's, Strathroy, Ont.

Mrs. Louisa MacLennan
Bonar Parkdale, Toronto, Ont.

Mrs. Alberta Drummond
Fraser, Tottenham, Ont.

Mrs. Stanley MacLaurin
Knox, Vankleek Hill, Ont.

Miss Greta M. Atkinson
Presbyterian, Weston, Ont.

Mrs. Roberta Hayward
Presbyterian, Willowdale, Ont.

Mrs. J. O. Haugh
St. Andrew's, Windsor, Ont.

Names to be included in this column must be received by the Glad Tidings Don Mills office within two weeks of date of death. Information required: Christian and surname, church, city, date of death.

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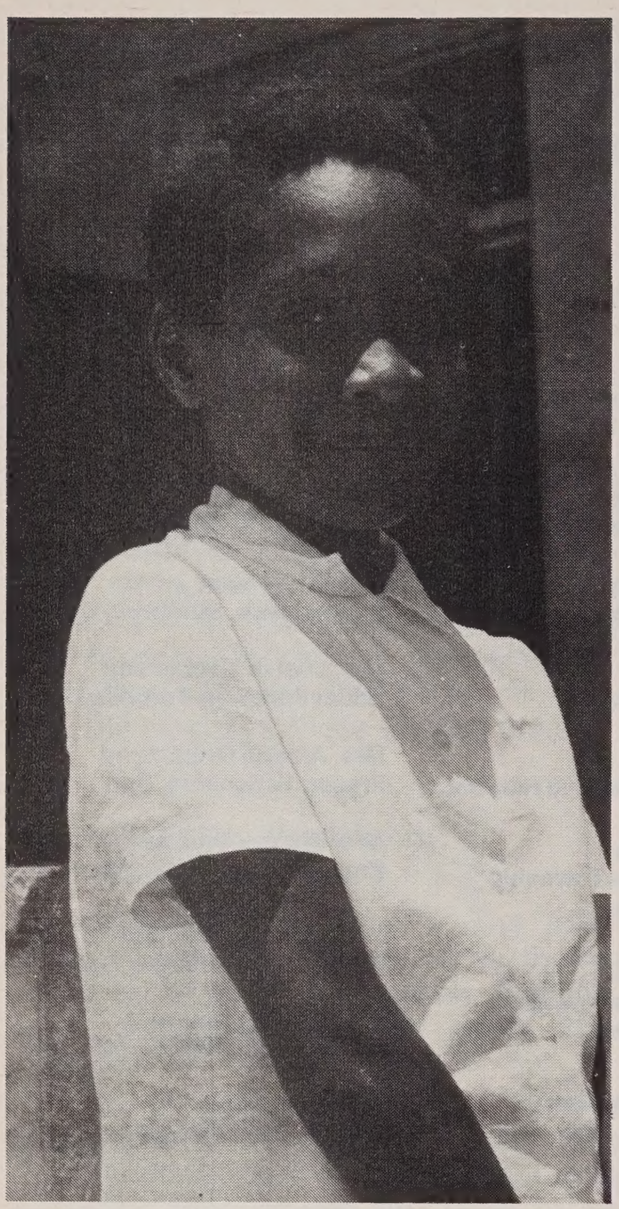

Elva Sands

OTHER CHILDREN

Some people live in palaces
Behind an iron gate
And to go sleep in beds of gold
Whenever it gets late.

And way up north the children
Live in houses made of ice
And think that beds made out of fur
Are really very nice.

In countries where the nights are hot
Without a single breeze
The children sleep in bamboo beds
That fasten on the trees.

Some day I think I'll travel round
And visit every land
And learn to speak the language
That each child can understand.

They'll want to ask me questions
then
And I will ask them others
Until at last we understand
Like sisters and like brothers.

—by ELVA SANDS
(Bahamas)
(Printed with permission from March 1974 issue, Scarboro Missions.)

GLAD TIDINGS

March, 1975

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an easter service of worship

by **DIXIE KEE**

LEADER

Jesus died on Friday.
Darkness covered the earth.

Some stood near the foot of the cross;
others were at a distance.
They watched and they wept.

On the third day, at first with a struggle,
then with conviction and exhilaration,
they saw Jesus, their Risen Lord.

Jesus asks us also to go with Him
from Good Friday to Easter,
from death to life.

PRAYER HYMN "Jesus, stand among us"
The Book of Praise: 323

SCRIPTURE On the road to Emmaus
Luke 24: 13-27

READER

Cleopas and a friend, walking on the road to Emmaus, had much to talk about. They were so deep in conversation about everything that happened in Jerusalem in the past weeks that they did not recognize Jesus who joined them.

When Jesus asked them what they were talking about, they shared their sadness with Him. They had hoped that Jesus was the One to set Israel free. But the chief priests and rulers saw Him differently. They felt threatened and planned to get rid of Him. They handed Him over to be tried and sentenced to death.

The road to Golgotha
was the road to death.
There, at that place,
Jesus was crucified.

Cleopas talked about the women at Jesus' tomb. What they experienced seemed to have some validity. But Jesus could not be alive because the women did not actually see Him. The men were really shaken by all this.

What does it take to believe?
Cleopas and the other person were part of a group of Jesus' close followers which included the disciples.

The two must have shared in Jesus' life, sat with Him, ate with Him, talked with Him, listened to His teachings. What does it take to believe?

Are we at the same place—
  seeing yet not perceiving,
  hearing yet not listening to the meanings of words,
  knowing yet not understanding?

It is so easy to miss Jesus, especially if we are looking for someone or something else.

We can walk on the road to Emmaus
and still be in the darkness
of that Friday
when Jesus was crucified.

To make the passage from
death to life
is to journey from
Good Friday to Easter Monday.

PRAYER (say together)

Jesus, You ask us to make that passage with You,
from Your crucifixion to Your resurrection.

Sometimes we tend to dwell more on death experiences than on life experiences.
  When we should encourage, we discourage.
  When a child questions, we lose patience.
  When another needs to share his or her concerns,
    we retreat.
  We hurt others, we hurt ourselves, we hurt You.
In our everyday life we often live as though You are dead.

Death does hurt and confuse us.
Help us to understand better the meaning of Your death and Your resurrection. Then we can journey in strength from Good Friday to Easter, from death to life. Amen.

SCRIPTURE

Breaking bread at Emmaus
Luke 24:28-35

READER

It was when Jesus broke bread with the two, that they recognized Him. Only then did they see Jesus, the Risen Lord. Only then did they go with Him from the Friday of the crucifixion to Easter.

Breaking bread is not a ritual. It is an experience which we share together to remember Jesus, God's personal expression of Himself and of His love, and to remember Jesus' death. It is also a celebration of the risen Jesus for He is present in that act.

In the breaking of bread,
Jesus becomes present to us
and we present to Him.

He touches us and calls us
to be present to others.

To see and to hear Jesus,
to understand what God says, does, and is in Him, is to be present as people
who really are,
who reach out to touch others,
accepting,
sharing,
supporting,
caring,
loving.

PRAYER (say or sing together)

The Lord's Prayer

OFFERING PRAYER

God, our Father, You give Your gift of love in Jesus Christ. Our offerings we now present. May these be our gifts of love to you. Amen.

HYMN

"The day of resurrection"
The Book of Praise: 193 (Revised); 220 (Old)
OR

"O Master, let me walk with Thee"
The Book of Praise: 469 (Revised); 582 (Old)

PRAYER We go from Good Friday marking the death of Jesus
to the celebration of Easter.

God, Your Son lives.
Help us to live. Amen.

LUCY M. BAKER

In this Centennial Year of The Presbyterian Church in Canada and International Women's Year, we recognize LUCY M. BAKER as one of the women who has been influential in the work of the Church. This material has been compiled for Glad Tidings by Miss Mabel Booth.

Lucy M. Baker was the first Presbyterian lady missionary to the Indians in western Canada. Born in Summerton, Ontario, she was educated in Montreal, the United States and France and later taught school in Dundee, Quebec.

Closely related to the story of Lucy Baker is the fact that on June 6, 1866, the Rev. James Nisbet and his party left Kildonan travelling for an unknown destination. After sixty days, a site was chosen where the Presbyterian mission was to be established and the place was named by Mr. Nisbet, Prince Albert, after Queen Victoria's husband.

Education has always been an important aspect of the work of The Presbyterian Church and a year after his arrival in Prince Albert, Mr. Nisbet started a school. For some years Mr. Nisbet, with the help of others, carried on at the school, but feeling the pressures of other work he asked the Foreign Mission Board (as it was known then) for a teacher. Some time before the request was granted Mr. Nisbet died.

Through Zion Church in Dundee where Miss Baker taught in the Sunday School and worked in the Missionary Society, Miss Baker heard of the request for a teacher at Prince Albert and asked to be appointed to the work there.

Miss Baker left Dundee, Quebec on September 1, 1878, and travelled to Toronto from which she proceeded to Windsor, through the United States to St. Paul, Minnesota and north to Winnipeg. In Winnipeg she joined a party going to Prince Albert.

Travel was difficult in those days. The Red River carts travelled over unmarked trails of bare uninhabited prairies with nothing to see but a "nimble gopher, the coyote slinking off with stealthy lope and perhaps the long pale spiral of smoke from the campfire of wandering redskins." It must have proved a trying experience, but this small woman with all the appearance of being frail, showed great courage, a strong faith and optimism which helped her over many of the rough spots. Also, even though it was early fall it was very cold. We are told that Lucy Baker wore a fur coat made of buffalo skins. The large collar covered her head and the coat was long enough to conceal her feet when she lay down to sleep.

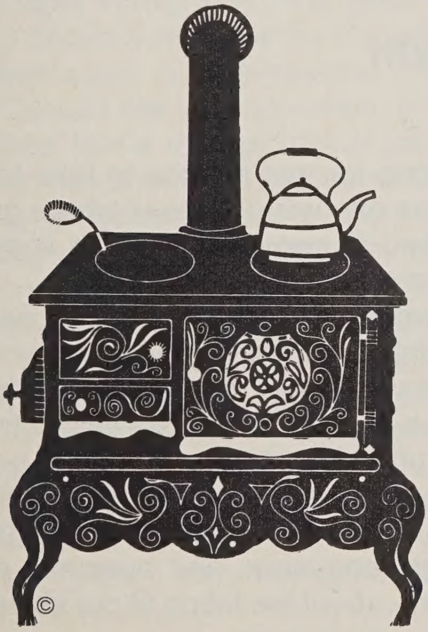
The Red River cart served a double purpose. When they came to a stream or small lake, the wheels of the cart were removed, it was covered with oil cloth or skins of buffalo and became a waterproof raft.

After 60 days of travel, Lucy Baker arrived in Prince Albert. Her first home was the old mission house built by James Nisbet. She taught school until the Saskatchewan rebellion broke out in 1885.

Being a public spirited person, Lucy Baker gave her home to be used as a hospital and she herself nursed the sick and wounded. It is significant to note that after the rebellion she refused to take any remuneration from the government for the use of her house.

Since the mission house was in need of repair, Lucy Baker decided to build a house of her own nearer the school. This house still stands in Prince Albert not far from the Saskatchewan River.

Lucy Baker not only taught school but also took girls to board in her home. Early in the morning she would be up washing, ironing and baking, then go to school to teach for the rest of the day. After school there were meals to be prepared as well as other household and school duties to perform. By 1887 there were so many school pupils that Nisbet Academy was opened.



A cousin of Lucy Baker's, who at the present time resides in Toronto, recalls the visit of Lucy Baker to Montreal during the summer vacation. She remembers hearing her tell stories of exciting experiences.

One such incident was of a camping trip. After the party had tethered their horses, they built a fire to frighten away the timber wolves. An evening meal was prepared and the remaining food packed away in a strong wooden box and securely fastened. The ladies lay on the ground inside their robes which formed the walls of a snug tent. They slept so soundly that the next morning when they awoke they found that wolves had come in the night, broken open their box of food and eaten every particle of their provisions.

So convinced was Lucy Baker that God had brought her to Prince Albert to serve the Indians she found a way to visit the Indians on the north shore of the Saskatchewan River. Another well known example of her bravery was her insistence on going to the north side of the river even though she was warned the trip across the swiftly flowing Saskatchewan was dangerous and that the attitude of the Indians might cost her her life.

One day as she was paddling her canoe across the river, her paddle broke. She knew that to allow the canoe to float down the river would be disastrous because of the dangerous rapids on the river. She struggled to reach the other side and just as she reached the head of the rapids she was able to grasp a branch of a tree drooping over the river. To her horror she was confronted with another problem as she came face to face with an Indian painted as if for war. Having observed that even though she appeared to be a frail woman she had strength and courage, the Indian assisted her to shore saying "you brave like us, I help you". After this narrow escape Lucy Baker heeded the entreaties of her friends and in future hired an Indian to transport her across the river each day.

Lucy Baker showed her ingenuity as she tried to attract the Indian children to her tent to teach them to read and write. Each day she placed cookies at a distance from her tent and each day she made the space between the cookies and the tent less until Lucy Baker gained the confidence of the Indians and was able to start a school on the north side of the River.

During the later part of Lucy Baker's time in Prince Albert she was in poor health which made it impossible for her to teach. But she remained in Prince Albert. To the very last, Indian women continued to come to her asking help with their reading.

Lucy Baker died on June 2, 1905 in Montreal. At a memorial service in the Presbyterian Church in Prince Albert, the minister used as his text Acts 9:36: "This woman was full of good works and alms deeds which she did, and it came to pass in those days she fell sick and died."

In his message the minister said, "it is the missionaries of the Gospel of Christ who set the standard for the true hero in their marvellous devotion and self-sacrifice. No better example of this could be found than the life of Lucy Baker."

In St. Paul's Presbyterian Church in Prince Albert, on each side of the stained glass window are oil paintings of the first Presbyterian missionaries to the Indians, the Rev. James Nisbet and the first Canadian woman missionary to the Indians, Miss Lucy Baker.

IMMIGRATION

by WAYNE A. SMITH

Immigration is in the news again. There is no wonder that it is a hot issue because it affects most of us in one way or another.

After all most of us are immigrants. If you are Indian or Eskimo you are native to this land, if French Canadian your forefathers were immigrants three or four centuries ago. The rest of us are immigrants ourselves or belong to families who have been here less than two hundred years.

Even with that brief history behind us, however, we still tend to think of immigration as an invasion of "our" land. It doesn't take long for that attitude to take form; as soon as one wave of newcomers gets established its people tend to be suspicious of the next wave.

Newcomers compete for jobs and educational facilities. They move into the downtown areas of the big cities. The exodus of established families to the suburbs and downtown churches suffer a decline in their memberships. New families move into our neighbourhoods with strange languages and customs, making us worry about the fabric of our society and our property values.

Immigration affects immigrants even more, of course. They face great risk and handicaps. Why do they come? Presumably, the immigrants of the 70's come for the same mixture of reasons that brought us or our ancestors here. It may have been political necessity and a desire to escape oppression; that's why some people are coming to Canada from Chile and Uganda today. Perhaps it was the potato famine in Ireland over a century ago which brought your ancestors here; poverty and hunger bring people to our shores today. Whatever the reason, the immigrant comes here willing to run the risks and face the handicaps.

The prospective newcomer faces three especially critical moments. We Canadians, including the officers of our government, play a decisive role in these moments.

First, he goes to a Canadian Immigration Office if there happens to be one located in his country. (If he lives in Europe or the United States he will have no trouble finding such an office, but he will only find one in all of Latin America or India. This may suggest something about the kinds of people the Canadian government regards as desirable immigrants). He goes to the office to obtain a visa to enter Canada. But the information or impressions he gets about Canada are very important. If someone paints him a rosy picture of job prospects he may commit the worst mistake of his life when he turns up in Canada with no place to go and cannot find employment.

Second, he arrives at a Canadian port of entry and is interviewed by an immigration officer. All of us who have travelled much would probably agree that Canadian Immigration Officers are as fair and courteous as you will find anywhere. But each officer wields a good deal of power. A prospective immigrant has to apply for landed immigrant status before arrival and he must have enough in his favour in terms of health, education and appearance to score sixty points out of a possible one hundred. The Immigration Officer has fifteen points at his discretion which he can award or withhold depending upon his personal judgement of the applicant. He has the complete right to send a newcomer back to his or her place of origin.

He also has considerable power when dealing with people who enter the country on a visitor's permit. In two strange cases at one port of entry a citizen of Ghana arrived in Canada on a three-week visitor's permit with six hundred dollars in his pocket. He was denied entry into Canada because the officer considered that a man with that much money was intending to overstay his allotted time or even settle in the country. A few weeks later another citizen of the same country arrived with twenty-three dollars only to be sent home because he didn't have enough money to last him three weeks. An interesting question arises: How much money should you have if you want to visit Canada for three weeks and you are black?

Third, the immigrant tries to get settled. He may or may not find a job opportunity. He may not find that Canadians obey the law which states that Canadians cannot discriminate against people on the grounds of race, origin or religion when they apply for a job or seek some place to live.

The new immigrant will probably find us a confused and apprehensive people. The Western Guard Party ran a candidate for mayor in the city of Toronto recently. His platform was frankly an appeal for racial discrimination against non-whites. Other organizations and individuals argue, less violently, for a quota system in which there would be regulation of the numbers of people of different racial backgrounds who come into this country.

The churches of Canada are involved in the issue in different ways. Some, like the Lutherans, have been closely involved because their memberships included many people who have recently arrived or are working toward bringing their relatives into the country. The Anglican Church and United Church of Canada prepared a joint brief to the Minister of Manpower and Immigration in the Federal Government arguing for a fairer system in which immigration officers would be better trained and people would be allowed into Canada as refugees seeking asylum. Miss Giollo Kelly, a staff member of our Board of World Mission, is secretary to the National Interfaith Immigration Committee which has been active through the years in assisting people to obtain landed immigrant status and employment.

The Government of Canada is about to bring the subject into even more prominence. A green paper, setting forth the government's current thinking on the problem, is scheduled for publication about January 27th, 1975. There will be opportunity for Canadians to read the document and comment upon it. This provides Christian individuals, congregations and societies with an opportunity to examine an issue that has theological and moral dimensions and to say what we think. There are some things we should look for when the green paper is released and these might serve as topics for discussion:

1. What should be the criterion for admitting immigrants to this country? Is it a matter of the capacity of the economy to absorb new people without damaging the standard of living of the rest of us? Or should it be rather a matter of the caring capacity of the citizens of this country concerned about the plight of peoples in distress?
2. Short of opening the doors wide to all comers there must be some way to discriminate between who should come and who should not. What should be the basis for admitting applicants?
3. What training and powers should be given to Immigration Officers?
4. Should the moral basis of Canada's immigration policy be "the earth is the Lord's" or "charity begins at home"?

NEWS

Tayal New Testament

The New Tayal New Testament translated by the Rev. Clare McGill was dedicated in a mountain village near Hsin Chu on Sunday, December 15. In the absence of Mr. McGill, who is on furlough in Canada, the Rev. Russell Self who works with the Bible Society Regional Office in Singapore and is a close friend of the McGills, was present. It was a great day for the Tayals—after many years of waiting, they finally have the Scriptures in their own language.

It was over twenty years ago that Grace

and Clare McGill arrived in Taiwan. At that time the Tayal tribe not only had no literature of any kind, but their language did not have an alphabet. Clare set to work on an alphabet which resulted in symbols related to the Chinese phonetic system. He set up an alphabet of 22 letters. He first published a primer in order to teach the Tayals how to read their own language. Next a small hymn book was published. The first printing of 2,000 copies was sold out within two months. Next came the catechism, followed by a simple story of Jesus.

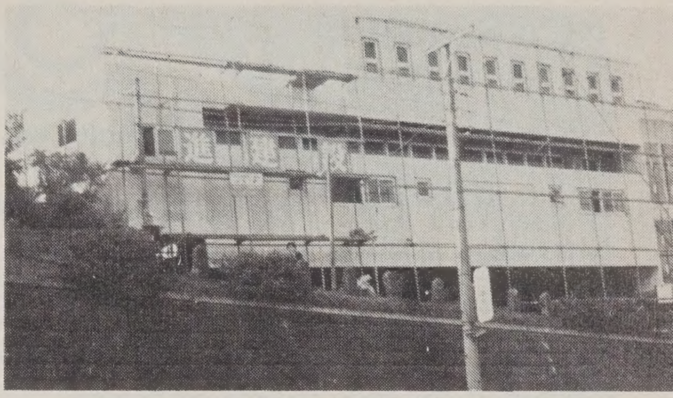
Clare then started to translate the New Testament. With the aid of co-workers and his wife Grace, the complete text was delivered to the printers in July 1974. Now the work is completed.

Yokohama Church

Last issue we showed you in pictorial form the plans of the Yokohama Church of the Korean Christian Church in Japan.

On December 22 the congregation held their first service in the crude setting prior to completion of the building. The congregation was delighted to have Christmas worship in the new sanctuary and the Rev. Kyong Shik Choi (known to many in Canada as "Sam"), General Secretary of the KCCJ, was invited to preach. He stated that it was fitting for Yokohama church people to worship in this crude setting at Christmas—Christ was born in a crude stable—nothing was perfect except the healthy state of mind and body of Joseph, Mary and the new born babe.

The City of Yokohama and the people of the community requested Yokohama Korean Church to please open the Uchikoshi Nursery school by February 1. The congregation responded positively and the builders cooperated and will do their utmost to have the building completed by the end of January. As we go to press, we are waiting for confirmation that this has been accomplished.



Yokohama Korean Church

"Sam" conducting the first service in the sanctuary on December 22.

The choir at that service.

NEWS (cont'd)

'Time' Cover Story On Bible Concludes: God Intervened In History

New York (EP)—Few facets of biblical truth have escaped the scrutiny of scholarly test, but honest doubt has made the Scriptures more acceptable since the rationalists opened their attack, says the December 30 issue of Time magazine.

The editors added that numerous archaeological digs have confirmed the historical accuracy of the Bible.

However, the editors declared, literalists do not share the view that doubt strengthens faith, believing instead that the challenge to inspiration has sown doubts, that faith is in jeopardy, and that credibility has suffered.

The seven-page article looks at the broad sweep of biblical criticism, emphasizing two main assumptions: the fundamental view and the liberal view. To the former, the Bible is absolutely inerrant; to the latter, it is a book whose occasionally fallible text makes it, paradoxically, seem more authentic.

"The miraculous can be demythologized," conclude the editors, "the marvel explained, but the persistent message of the Bible will not go away. Both in the Jewish and Christian Bibles it is irreducible: sometime, somewhere, God intervened in history to help man. Whether it was at the time of the Exodus, the giving of the Law, the Incarnation or the Resurrection, or any of those many smaller interventions that are still so cherished, ordinary human history was interrupted and has never since been the same."

$1 A Month To Oppose Hunger Urged For Episcopal Families

New York (EP)—The Executive Council of the Episcopal Church has proposed that each family in the denomination give at least $1 per month to meet the immediate needs of the world's hungry people.

This was one of several recommendations on both long and short-range responses to hunger adopted recently by the Council.

Episcopal households are estimated to number more than 950,000. If each gave $1 per month for a year, more than $11 million would be raised.

Start New Organization For Single Adults

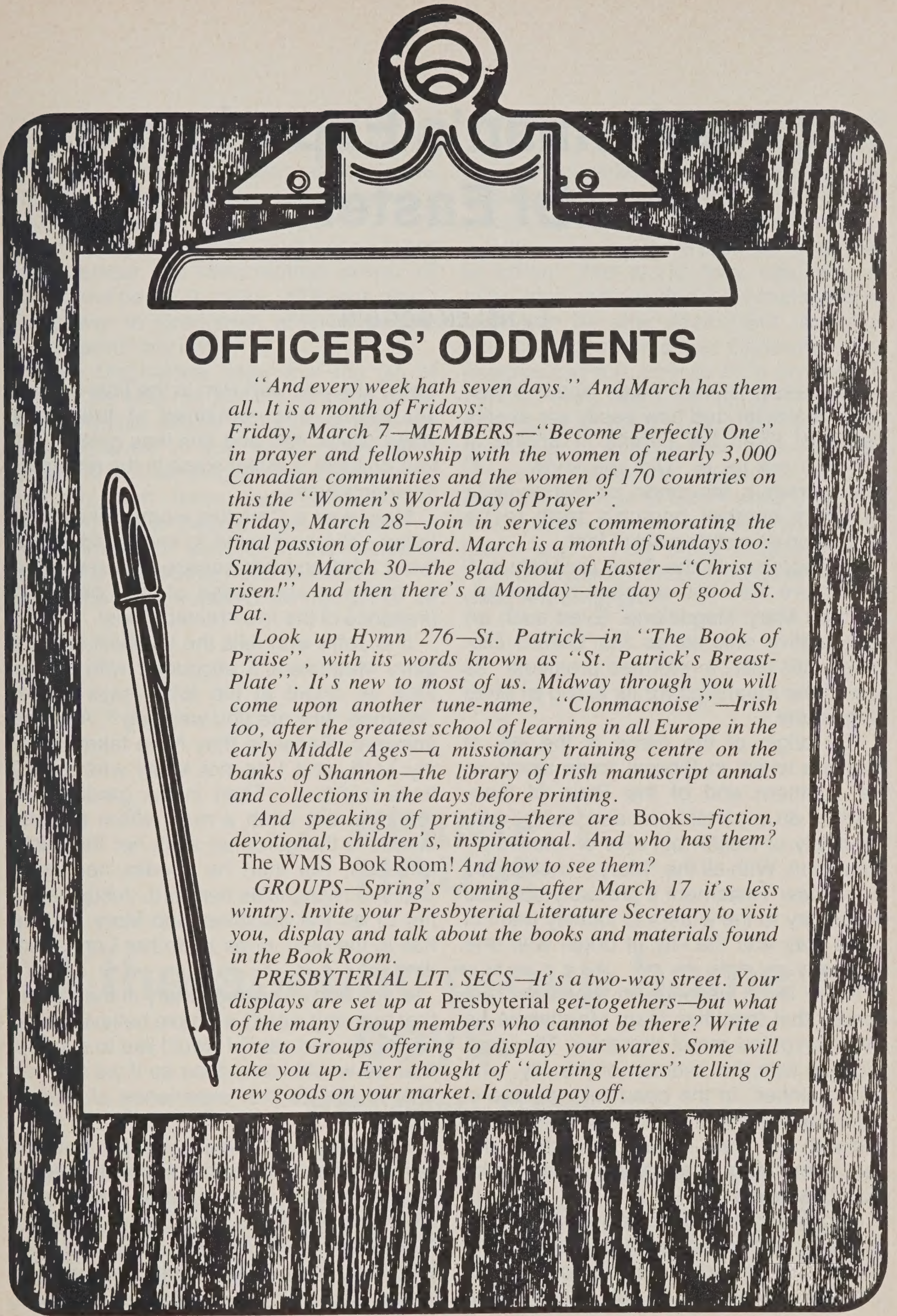
Grand Rapids, Mich. (EP)—"Christian Fellowship for Single Adults" is the title of a new organization headed by Paul A. Stewart and dedicated to providing Christian fellowship services and aid—socially, physically, financially and spiritually—for single adults.

"Three groups will be served," Stewart said, "including adults 21-39, 39-59, and 59 up." They are called respectively: "The Happy Singles," "The Thriving Middies," and the "Golden Agers."

The business executive pointed out that the average church is family and child orientated, often leaving out the single person. "If not left out," Stewart said, "they are treated as a third arm. The church today seldom cares for the widows and the fatherless. The world does not offer any real attraction as the Christian is not to be conformed to the world, its standards or attractions."

'Least Controversial' Of Rockefeller's Gifts

New York (EP)—Among the least controversial of the gifts made by Vice President Nelson Rockefeller is a total of $782,763 donated to churches and religious groups between January 1957 and June 1974.



OFFICERS' ODDMENTS

"And every week hath seven days." And March has them all. It is a month of Fridays:

Friday, March 7—MEMBERS—"Become Perfectly One" in prayer and fellowship with the women of nearly 3,000 Canadian communities and the women of 170 countries on this the "Women's World Day of Prayer".

Friday, March 28—Join in services commemorating the final passion of our Lord. March is a month of Sundays too:

Sunday, March 30—the glad shout of Easter—"Christ is risen!" And then there's a Monday—the day of good St. Pat.

Look up Hymn 276—St. Patrick—in "The Book of Praise", with its words known as "St. Patrick's Breast-Plate". It's new to most of us. Midway through you will come upon another tune-name, "Clonmacnoise"—Irish too, after the greatest school of learning in all Europe in the early Middle Ages—a missionary training centre on the banks of Shannon—the library of Irish manuscript annals and collections in the days before printing.

And speaking of printing—there are Books*—fiction, devotional, children's, inspirational. And who has them?* The WMS Book Room! *And how to see them?*

GROUPS—Spring's coming—after March 17 it's less wintry. Invite your Presbyterial Literature Secretary to visit you, display and talk about the books and materials found in the Book Room.

PRESBYTERIAL LIT. SECS—It's a two-way street. Your displays are set up at Presbyterial *get-togethers—but what of the many Group members who cannot be there? Write a note to Groups offering to display your wares. Some will take you up. Ever thought of "alerting letters" telling of new goods on your market. It could pay off.*

One Woman's Experience Of Easter

by HELEN GOGGIN

How easily stories begin about a person's character and how easily are events distorted! From the phrase "I wonder if . . ." it is not far to "Did you know . . .?" One person's innuendo or supposition becomes another person's truth to be passed on as a statement of fact.

No character in the Bible probably suffered more from this common human failing than Mary Magdalene. Even such an authoritative volume as the Oxford Dictionary still lists "a reformed prostitute" as one of the meanings for its listing of Mary Magdalene.

The origin of the name is the city of Magdala which in Biblical times stood on the southern end of the Plain of Gennesaret, an important port and trading centre; a city of wealth but also of unsavoury reputation. With all the "Marys" mentioned in the New Testament it probably seemed necessary to the writers to identify them in some way and the city of origin was one such way.

There is no passage in the New Testament that identifies Mary Magdalene as a woman of low moral character. The identification with the "woman of the city, who was a sinner" in the beautiful passage in Luke about the woman who washes Jesus' feet with her tears is pure conjecture. If it had been Mary Magdalene surely Luke would have told us.

Mary Magdalene was a devoted follower of Jesus who acted out her love in many ways—she helped in his mission in Galilee; she contributed to His cause financially, she was with Him in the final days in Jerusalem, she remained at the cross while others fled and she was given in all four gospels, a major place in the resurrection narratives.

Mary was a Christian woman like many today—she had come to know and love a living Lord and her service was rewarded by the sure knowledge of the continuing presence of the resurrected Christ.

It is John who tells the loveliest story of Mary Magdalene's encounter with Jesus. First an angel at the tomb says to her "Woman, why are you weeping?" And she answers "Because they have taken away my Lord, and I do not know where they have laid him." Then in the garden surrounding the tomb a man whom she assumes is the gardener asks her the same question. But then he speaks her name and she recognizes her Lord. Jesus sends her to tell the disciples, and Mary, as she has in the past, goes to do her Lord's bidding.

If you and I had been Mary in the garden that morning would we have believed what we heard and saw? I would like to suggest that we would have done so if we too had shared Mary's first experience of eternal life.

For Mary had been a deeply troubled person when she met Jesus. We have no record of tnat first meeting—where or when; we only know what happened. Mary Magdalene is introduced as one of Jesus' followers, "from whom seven demons had gone out." Whatever Mary's condition, whether physical or mental, she was a very ill woman when she met Jesus. Thereafter she is pictured as someone capable of great service, and constancy and faithfulness:—A new person!

Mary Magdalene had experienced in her own person the resurrection power of Jesus; the power to make "all things new"; the power to strengthen ordinary people for extraordinary living.

Mary Magdalene knew that the gift of eternal life was not just the promise of life after physical death. In fact she may not have believed in such a thing as many people of her day did not. But she did know that this man Jesus could bring a new quality of life to people here and now—a little glimpse of eternity in the temporal world of sin and death and sadness.

So she was prepared for the gift of an even greater promise. This gift of new life was indeed an eternal one. This new life she had experienced on this side of the grave continued after death. The promise of her Lord was for all time to come!

And so it is for us—a promise for all time to come! The world may say we are misguided and deluded; how could anyone believe in life after death? But, like Mary Magdalene, we who are Christians have experienced this eternity here and now in our own lives. We know Jesus, the Christ, can make all things new. We have seen eternity in other lives that have changed. We cannot doubt our experience. And we have the promise of God's word "For as in Adam all die; so also in Christ shall all be made alive." Like Mary Magdalene we have everything that is needful. We do not need any other proof.

FERNIE HOUSE

"A therapeutic group home for boys."

by BILL and BETTY LESLIE

Meet Our Son "Kenny"

It was the result of a call from a social worker, desperate to place a twelve year old boy with us, that we first met our Kenny. The boy's mother was being moved into the hospital for the last time as a result of terminal cancer and with full knowledge that no facility, no relative (not even his older brothers and sisters) or school would tolerate this boy, she simply begged us to take him so she could at least die knowing that he had a place to

The "Combo" group.

—Hugh Wesley, Toronto Sun.

Fernie House, sponsored by the Presbytery of East Toronto, first opened in a house on Spadina Avenue in 1967. Its present facility in Pickering, Ontario was opened officially in April 1972.

live. The father is a skid row alcoholic, older brothers and sisters have been in trouble and poor Kenny was so out of control that he had been suspended from every school and private tutors had been so abused by him that they too had given up. We were full to overflowing when the call came but that very afternoon at two o'clock we brought into Fernie House a beautiful, totally unmanageable lad named Kenny who was to become and now is our son. Within the past eight months, this son of ours has progressed into a responsible student, handsome and lovable, a member of our musical combo, concerned and kind to boys who are less fortunate than he.

And the New "Kelly"

If you would meet Kelly at school or after the combo has made a presentation at your church, it would be so difficult to believe that this lovely lad had already passed through thirteen group homes unsuccessfully . . . back to court with each failure, more rejection from the parents, loss of personal identity and an exterior of feelings that would not allow people to care. How beautiful to play a small part in the great change that everyone involved in Kelly's life now witnesses. He has accepted Jesus as Saviour, is doing so well in school and just this past month returned home in time for Christmas. It was our joy and privilege to work with the parents who once abandoned this lad and help them see the 'new Kelly' as a loving son and there truly was rejoicing when the prodigal son returned. Kelly has all the tools to really face the future with God's help and contribute much to society.

And Rejoice with "Johnny"

So often we pray for patience with the boys . . . and thank God He gave and continues to give us strength, patience and love beyond human measure. Little Johnny came thundering into our front door with heavy, heavy boots on, a filthy loud mouth, an angry spirit and in trouble with his father and the school, and had been hauled into court for shoplifting and joy-riding in stolen cars. Our hearts were melted and moved as we observed this little twelve-year-old hungry for mothering (the mother had left the home when Johnny was five) and yet so angry that he could only yell and scream and create trouble because being quiet brought so many terrible lonely memories into focus. Share with us the moment, in our little chapel service one Sunday morning, when Johnny rose from his chair and came forward to our little place of prayer and there knelt and asked Jesus to come into his life . . . and HE did! Praise God! We are happy to report that Johnny is now doing very, very well in school, has completely cut out all illegal behavior and looks and smells like a normal healthy teenage boy. As we celebrated his birthday recently, we all had cause to rejoice in our Johnny.

Thirty-six Boys in All

Stories of this nature could be repeated many times over as we pause to consider the thirty-six boys that have passed through Fernie House during the past twenty months. Some from the courts, some from the Children's Aid Society, from ministers, teachers, principals and parents who can no longer cope with acting out boys, yet all have a great need to be loved and taught what is appropriate behavior. That is what Fernie House is all about! Boys getting well, becoming acquainted with their own strengths and the strength of God's love all too often sadly neglected within their real homes. After prolonged investment of time and treatment with each boy, we begin preparing the family for the return of a son. It would indeed be foolhardy to neglect this opportunity to help people, thus we spend prayerful time with each family unit working out the originating problems prior to final return home of our boys. What a joy it brings to our hearts when we see families re-united through love and concern.

Fernie House offers a Christ-centered program in which each lad is given the opportunity to find himself, to work on his problems and learn how to function in a home setting and within the rules of a community. We are not just a treatment facility, in fact we offer much more than just treatment. We present each lad with the opportunity to get acquainted with God and believe in the truth of II Cor. 5:17 "When someone becomes a Christian, he becomes a brand new person. He is not the same anymore, a New life has begun." (The Living Bible.)

A well qualified staff that is sensitive and aware of each boy's needs is trained to counsel and program, making use of every experience as a therapeutic tool in helping boys. What a privilege is ours to have our cook, our cleaning lady, our child-care workers and referring agencies all uniting as a team just to help each boy become renewed and restored to that which God intended for his life.

Our program is rich with activities, supervised recreation of various kinds that not only is fun but helps build strong minds and bodies. With the ultimate goal of each boy's returning to the community, we continually stress social activities that keep all the lads in contact with other teenagers outside Fernie House. Not only do they attend five different schools but we encourage them to participate in sports activities on a regular basis outside the home. Of much interest and pleasure to the boys is our little musical combo including several of the lads. It has brought blessing to church groups and service clubs down through these past months. What a thrill comes to our hearts as we see once troubled boys singing and playing to the glory of God and sharing with others what Jesus has done for them.

Perhaps the very best way to describe the purpose behind Fernie House is to share with you the progress that has been made. With thirty-six boys coming into our care, twelve have returned home and are still doing well, four have moved into independent living, four had to be placed in other treatment facilities and we have sixteen in residence. Of these sixteen, eight of them are ready for our senior residence which will be functioning within the next two or three months.

To all who have prayed for this work and given to support us, we just thank you and praise God. 1975 presents a great and exciting challenge as the senior residence becomes a reality. With thanks to the provincial government for this lovely facility at $1.00 per year, we commit ourselves, through God's love, to more boys, to more families in distress and to human hearts that are hurting wherever they might be.

Please join with us in praising God and do continue to pray for us!

A Study Guide for "MAKING MISSION HAPPEN"

by JOHN STEVENS KERR

We have printed here Session One only of Mr. Kerr's Study Guide for "Making Mission Happen." There are many useful ideas to use with the book, and also ideas which may be adapted for other use in your program. If you find Session One helpful, you may wish to use Sessions Two to Five as well. These are available in mimeographed form from the WMS Office, 50 Wynford Drive, Don Mills, Ont. M3C 1J7

"Making Mission Happen" (Friendship Press 1974) by Arthur O. F. Bauer is one of the most thought provoking, stimulating and inspiring books on mission ever produced.

This book is more than a mission pitch. Pastor Bauer skillfully collects for our thought and challenge succinct gems from the basic writers on modern mission. He weaves these excerpts with over a hundred specific and practical suggestions for helping make mission happen in your congregation.

"Making Mission Happen" is made-to-order for a stimulating group discussion. To help make that group exploration more effective, we will offer some suggestions for dealing with this book. Well, not exactly dealing with it—the truth is, the book explodes with insight. Perhaps it is better to say this is some advice for managing the explosion!

First of all, read the book. That is enough motivation in itself.

Second, decide what groups might want to discuss it. You will realize by page 20 that almost any group in the church would profit from this little volume—adult classes obviously; study groups without a doubt; the youth group; and most certainly your church session.

Third, select a concerned leader in each group who might have interest in this book. Offer them a copy to read. They too will quickly see its possibilities for a stimulating and enduring discussion. When you have made arrangements to place this study on their agenda, give them a copy of this article to help them out with some utilization ideas.

Fourth, order several copies of *Making Mission Happen** for your group, preferably one for each potential participant. Encourage participants to keep their books, mark them, and underline meaningful passages. This is a think-book, one to be consumed and digested, rather than gently observed.

Fifth, let the study begin and watch for the results. It would be a rare congregation who did not expand their vision of mission and become excited about sharing their insights with others, after going through this book.

Sixth, arrange to meet with appropriate congregational leaders to channel this awakened enthusiasm into action programs for your congregation.

How to Use this Dynamic Book

Making Mission Happen is one of those rare volumes which you can pick up, open almost at random, and discover a nugget of thought that will start the minds of your group spinning. But, it also has a structure. Like a carefully crafted drama, it introduces ideas and develops them toward a climax. For the fullest insight, you should plan some systematic approach to the book, over a period of time.

This article will offer some help for a structured study. Naturally, you will want to adapt and change these suggestions to fit your particular situation. Sessions One to Three make up a study of the theology and strategy of modern mission. These three sessions may be done alone, in a study group. Session Four moves to action by developing initial steps toward a mission education program. Session Five is really the heavy planning stage. The best approach would use your study group to motivate wider congregational concern for mission.

Session One
Basis for study: "Mission Panorama"

1. Focus thoughts on mission. Form small teams of two or three. Adjust the numbers so that you have three or six such teams. Give each person a three-by-five-inch card. Give each team a sheet of letter-sized paper. Ask each person to complete this sentence on his/her card, "In my opinion, mission is . . . "When individuals complete their sentences, have them share their work with others on their team. Ask each team to talk over their ideas until they develop a team statement about the meaning of mission. They will write this on the sheet of letter-size paper.

Now write the numbers 1, 2, 3 and so on up to 9 on a chalkboard or newsprint. Identify 1 as "no importance," 5 as "so-so" and 9 as "urgent importance." Explain this as a scale for measuring their feelings of the importance of mission to the health of the Christian church. Each team will decide on the number which represents the way they view the importance of mission. They write this number on the back of the letter-size sheet.

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*$3.50 from the WMS Book Room.

Arrange these numbered sheets in order on the wall. See where they cluster. Discuss the overall value given to mission by groups. Groups should gather about their posted sheets, with those ranking 1-3 talking together, those ranking 4-6 talking together and those ranking 7-9 talking together. Ask members in each of these three clusters to share their team statements, and to explain why they gave a high, medium or low valuation on mission.

2. Explore three key quotes. The quotes used are "Why Should We?" (page 13), "Where the Field" (page 16) and "The Downward Reach" (page 17). Assign one of these to each team of two or three people. You might choose the quote to give to each team on the basis of what they have already said—select quotes to challenge the team.

Individuals read their assigned quotes. In teams, they discuss them. They. can compare the quotes with what they have already said, agree or disagree, and express in their own words what this quote is saying to them.

Each team, either as a whole or through one selected spokesman, will report their findings to the other teams. As they talk, note (on chalkboard or newsprint) the key themes expressed. When the reporting is over, use this list for a summary statement.

3. Dig into other quotes. Ask individuals, still in their teams, to explore the other brief readings. They can divide them among themselves. Ask them to read with pencil in hand, underlining sentences which are especially important to them. Each should find at least one such sentence. Then, have each individual share his underlined sentence with others in his team, explaining why he or she selected it and something of why it seemed worth noting.

Bring the teams together as a total group. Ask as many individuals as time allows to express the key idea or attitude they have formed during their reading. You might list these on the chalkboard or newsprint.

4. Discuss some questions. In a period of general discussion, explore questions related to the reading. Perhaps the group has enough questions of their own. If not, here are some for openers:

(a) Beaver (page 15) and Castro (page 16) focus our attention on the global dimension of mission. How much do we really know about worldwide Christendom? When the "church is in trouble," at home, how does knowing that it is the most dynamic force in the Third World religious scene affect us?

(b) Why don't we identify with the "person in the ditch" when we hear the Good Samaritan story, as May points out (page 17)? How can a people who do not acknowledge their own need for God offer a healing God to others?

(c) Penetration and expendability are two themes Trueblood stresses (page 14). Can we ever penetrate without risking expending ourselves? What does a self-serving, in-group ministry do to our concept of Christianity? Does the Gospel demand penetration and expendability, or is there a compromise ground?

5. Identify changes in thinking. Ask participants to look again at the statements they wrote on their cards at the start. Let them make any changes they wish. Share these changes with the whole group. Close on a positive note by highlighting any experience of growth in vision uncovered in this first session together.

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and adapted
from LEARNING WITH of
The Lutheran Church in America.

a small reflection

by agnes pierce

Read Acts 3 verses 1-11.
Also See Acts 4 verse 4.

This month we centre our thoughts around the crucifixion and resurrection of our Lord Jesus. In our Bible readings in coming days, the history of the Early Church will follow. Such enthusiasm and power was revealed among the disciples and followers of Jesus. They desired the whole world to submit to our conquering Lord. Three thousand were added to the Church in one day, to say nothing about the great number in days to follow. The entire city had been stirred, and strangers from afar were carrying the tidings to the ends of the earth.

Let us focus our attention on a quiet sunny afternoon when people were going to the temple to worship. We see two disciples bending over a crippled beggar. A brotherly grasp took hold of the poor beggar's hand. "In the name of Jesus Christ, rise up and walk." This incident has taught me that we must never lose sight of a human sufferer in all our excitement over great blessings that come to us. Never lose sight of the one in need. This is the great mission of the Church in all ages.

In our thoughts we can draw near and look upon the scene. Here in the shade of the Beautiful Gate sat the man begging. Many worshippers passed him by and went into the temple. There were stately Pharisees and Priests in their robes; there were many who travelled long distances to bring their firstborn sons to be dedicated in the temple ceremony, bringing with them a pair of doves to present as a sacrifice. No doubt little children turned eyes of pity towards the man and said "Mama, why can't he walk like us?"

Day after day, for years, this poor man had been taken to that temple. Someone would bring him a scanty supply of food, and at evening they would come to fetch him home again. Would he get better in time, or must he wait through the years? From the temple came the chant of the Psalms, the sweet smell of incense. He could see the priests move to and fro, busy with their holy duties. Yet, he thought he was born a cripple, and a cripple he must die.

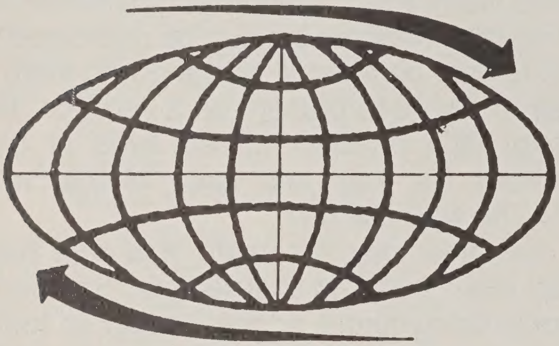
Perhaps those who brought him through the Beautiful Gate and its fine art would give him noble thoughts and uplift him. But he grew weary of it all.

Like the beggar, many today lay in the temple porch or at the Gate Beautiful and get no further. They see others who are faithful servants of God, yet they themselves remain weak and helpless year after year. Their's is a joyless life as was the life of the beggar at the Gate Beautiful who only observed the joy of service. Many who might be strong are weak in their spiritual life.

Look at the two disciples who brought hope to the cripple. If we could see the face of John, I am sure it would inspire any of us with hope. The resurrection of Jesus had thrilled him as had the mighty works done by Jesus even after He arose before He ascended to Heaven. John's face would shine with joy. Peter was filled with new energy and thrilled also over the resurrection and the converts being added daily to Christianity.

The poor crippled beggar expected to receive money from the disciples, but in the name of Jesus of Nazareth he got far more than money could buy him. As the man was helped by Peter, he began to walk . . . to leap . . . and praise God. This caused great excitement. At once, Peter started to preach of the power of Jesus of Nazareth so that a great number amounting to some five thousand believed that day.

Oh! may we that are strong support the weak in faith and help lift them up so they may go into God's work fully giving strength to his cause.



in the world

by marjorie ross

"How are things over there now anyway? We never seem to hear much about Nigeria anymore." The Nigerian Civil War was front page news in Canada in the late '60's, but it has been over now for five years, and we hear little more about Nigeria than we do about any other African country. Just as good weather is not news, while droughts and tornados are certain to make the papers, so peace and progress goes unreported, and coups are regular features on the television news.

Recently I had a conversation with a friend from Nigeria, Mr. A. C. Ude, the chief reporter for the East Central State Broadcasting Service. When we last saw him, he was the president of the Youth Fellowship of St. Andrew's Church, Enugu, where we were members. He was in Canada as a guest of our church, seeing something of radio and television news reporting here, and a little of church life as well. I asked him what he felt Canadians should know about Nigeria as it is now, in 1975.

"The most important thing to tell them", he said, "is that reconciliation of the two sides in the war is now complete." In fact, he was obviously surprised at the questions that he was asked about the war. To him, all that is over and done with, and a great deal of water has flowed under the bridge in the intervening five years. For us, of course, since we have so little current information about Nigeria, it seems that virtually the last thing we heard was in the immediate post-war period, and it is only natural that our questions should start there.

Throughout the war, the Federal government of Nigeria made many assurances to the Ibo people, who were the dominant force within Biafra, that their lives would be protected if they surrendered, and that they had a good future within a united Nigeria. Mindful of their bitter experiences prior to the war, the Ibos hung on to their independence until they were overwhelmed by the Federal army. The fact that "reconciliation is now complete" is due to the fact that in the hour of victory the Federal government made good its promises. There were no massacres of civilians. A general amnesty for the leaders of Biafra meant that all save a few who had left the country were very soon back in positions of responsibility within the new states of Nigeria. Ibo traders ventured back to other parts of the country and found that they were safe and free to begin again in business. Many workers found that their jobs were still waiting for them. While many Ibos chose to remain in their own state rather than return to the parts of Nigeria where they had lived before, it has been demonstrated that they are safe everywhere in Nigeria, and that they can share in the bright future that lies before all its people.

This process of reconciliation took place within a year or so of the end of the war; the process of rehabilitation of the areas damaged during the war (most of them in the East Central State—the Ibo homeland) is still continuing. This programme has gained in momentum in the last few years, largely as a result of increased financing from the Nigerian government. Mr. Ude says that great strides have been made in repairing school buildings and bringing the whole education system under government control. Industry and commerce are nearly back to pre-war levels, and the health care programme is next to be tackled. The roads remain a big problem—but that is one of the headaches of any country with torrential rains like Nigeria's.

The second really important fact we should know about the new Nigeria is summed up in a phrase Mr. Ude says is very current in his country these days. The phrase is "bank power"—in short, money. Nigeria is entering a period of boom, with some accompanying inflation, based on the vastly increased royalties pouring into its government coffers from exploitation of its oil wealth. The recent giant increases in oil prices have made a good situation that much better.

Around the end of 1974, the Nigerian government announced a new salary scale for all its employees—at much higher rates than existed previously. This is one way—a very direct way—of filtering the oil wealth down to all levels of the economy. Even the clerk in the post office will have increased buying power, and the young relatives he is supporting in school and the old people back in the village will all get their share.

Increased buying power will make the Nigerian market, which was already attractive to European businesses, a very lucrative field indeed. However, Nigeria is moving towards creating its own industries to sell to its domestic market and perhaps to undersell European products in neighbouring countries. Already there are "made in Nigeria" products ranging from plastic dishes to building cement to shirts to aluminum roofing. Nigeria can hardly be classified as a "developing country" anymore, except insofar as it, like Canada, has great potential for the future.

One of its great strengths, which may have good implications for its future political life, is that it is producing a large middle class which has recently begun to see that a profitable livelihood can be made outside of government service. (Most university students in the Third World assume that they will work for the government on graduation. This is a major difference between them and their counterparts here.) Mr. Ude reports that many of his friends in government service no longer feel that trading is something to be left to those who do not qualify for government positions. They want some "bank power" too, and so they set up a young relative in charge of a business. If it does well enough, they might leave the security of government employ and use their training and experience to their own advantage in the business world. Such is the sophistication of the Nigerian economy now that three high-ranking government officials felt it was to their advantage to set up a private economic consulting firm.

What of the political future? The military government was to have handed over to a civilian administration next year, but General Gowan has announced that the handover has been postponed. This announcement was no surprise, for there is no realistic alternative to military rule in sight. The old political leaders are discredited and the army has proved very capable of maintaining law and order while the civil service guides the country into its new prosperity. Mr. Ude says that the army remains popular with the mass of people. In time Nigeria will develop a type of government which suits its society. We should not be surprised if it bears little resemblance to Western style two-party democracy. What seems best to us may not seem workable at all to them.

Our church's association with Nigeria began only twenty years ago, but there is a great fund of good will for Canada among Presbyterians there. By the Grace of God, the division of Eastern Nigeria into separate states did not mean the division of the church along tribal lines. The church's chief administrative problem, its chronic shortage of funds, may be eased by the growing prosperity of its people. The Nigerian church welcomes missionaries "of the right kind", and they have requested scholarships for their young people who want to train as pastors and doctors. Traffic between Nigeria and Canada was all one way for many years. Of late there have been more Nigerians visiting Canada. No stranger can speak for Nigeria as forcefully as a man like Mr. Ude. Unfortunately, not many of our people have the chance to meet him.

Christianity has taken root in Nigeria, and begun to bear its own fruit. We still have a great deal to give each other. Many of us prayed for people there in the dark days of their adversity. We shouldn't forget them now that times are good. As we know, good times contain their own perils.

South Korea After Ford's Visit

by PHARIS HARVEY

Pharis Harvey is secretary for Japan and functional secretary for Student World in the Board of Global Ministries of the United Methodist Church. He visited Seoul during the last week of November.

A mood of uncertainty and anxiety prevails in South Korea in the wake of President Ford's November 22-23 visit here. On the surface there is a continued relaxation of restraints against the press and the political opposition. Behind the surface calm, however, Korea's democratic forces express new fears of a gradual but relentless tightening of repression. One prominent political figure predicted this winter will see more harsh measures than 1974, when Park Chung Hee issued decrees calling for death sentences for dissenters.

The cause of the uneasiness is President Ford's visit and the lack of any evidence that the U.S. government put any pressure on Park to ease his repression. U.S. diplomatic sources had indicated in advance that Ford's visit would have three characteristics: (1) a strong re-affirmation of security commitments in defense of South Korea; (2) no public statement in support of Park; and (3) an appeal to Park to ease up on repression.

The first occurred as expected, and has become a ritual necessity in U.S.—Korean communiques. This year's communique was stronger than usual, however, probably to make up for imminent aid cuts proposed by the Senate Foreign Relations Committee. Another explanation is that the U.S. wanted to make the strongest possible statement leading up to the current United Nations debate on Korean defense.

The third element may have been dealt with in the summit conference, but there is no visible evidence in Seoul. The second element provided the real surprise, however. Instead of avoiding identification with Park, Ford seemingly went out of his way to praise the "progress and economic development" of South Korea, implying that he now better understood the rationale for Park's policies.

This last point has caused ripples of discouragement and even despair among Korea's intellectuals and forbodes a strong wave of anti-American sentiment. Students in particular are expressing deep bitterness over Ford's unnecessary display of enthusiasm for Park. They see it as a signal that U.S. policymakers care little or nothing about internal freedoms in South Korea so long as South Korea remains a source of cheap labor and remains divided from the North.

The South Korean economy is being ravaged by inflation and material shortages, growing unemployment and bankruptcies. Even farmers are beginning to feel the pressures that urban workers have known in a year of declining real wages. The gist of Ford's visit—on top of the economic difficulties—provide a double-barreled form of depression for thoughful Koreans today. One of the possible results of all this is that—unless there is some indication of U.S. support for democratic change soon—present opposition leaders may lose out to other more strident voices and to a situation of general chaos.

Meanwhile, major opposition leaders have begun a new campaign to revise the Yushin Constitution, Park's instrument of legal control imposed on the nation two years ago. The opposition points out that one rationale for the Yushin measures was diminishing U.S. military support for South Korea. Since Ford has now re-emphasized the U.S. commitment, the opposition says the need for the measures is gone. Seven prominent political and religious leaders issued a proclamation November 26 calling for a national effort to revise the Constitution.

N.B. On January 21 President Park announced a national referendum on the nation's constitution. He didn't say when it will be held.

South Korea Deports United Methodist Missionary

Rev. George E. Ogle, a UMC missionary in south Korea since 1954, was deported by the ROK government and flown to Los Angeles on Saturday, December 14, one week after he was ordered to sign a statement that he would (1) cease criticism of the Yushin Constitution, instituted in 1972 to solidify the Park dictatorship; (2) stop all political activity; and (3) restrict himself to purely religious work.

Ogle was given 72 hours to comply with the government demand, but the deadline passed and Ogle instead issued a statement saying that his Christian faith and conscience directed him to continue to identify with the Korean people and to work to relieve their suffering.

At about noon on the 15th, Ogle's house was suddenly surrounded by ROK police. Immigration officials entered the house, ordered him to pack a bag, and took him into detention. That evening he was put aboard a Korean Airlines jumbo jet bound for Tokyo, Honolulu and Los Angeles. His wife and children were left behind in the sudden departure.

The 45-year-old Methodist minister is an outgoing man and extremely proficient in the Korean language. As a result he had developed side contacts over the years not only within the Korean church but also in the wider secular world. During the 1960s he was with the Urban Industrial Mission (UIM) in Inchon where he developed a deep compassion and concern for the problems of laborers. In recent years he was professor at Seoul National University, but he still maintained an active interest in the promotion of Korea's fledgling labor movement.

This interest was one factor leading to his deportation, since the ROK government is desperately trying to suppress wages and labor rights in order to promote its industrialization-for-export economic model. Ogle has been especially concerned about the plight of workers this year, when real wages have declined by as much as 20-25 per cent in some sectors and unemployment and underemployment are rampant.

But the more immediate and probably more important reason for the deportation was Ogle's increasing concern for the plight of 183 political prisoners who received harsh sentences under four Emergency Measures issued by President Park last year. These prisoners, including several dozen Christians, are the object of intense concern by Korean Catholic and Protestant churches alike. Most of the prisoners have sentences ranging from seven to 20 years, but others are sentenced to life imprisonment and some to death.

In recent months, Ogle has taken a special interest in the families of seven prisoners sentenced to death. Six of these prisoners were sentenced for their alleged connection with the so-called People's Revolutionary Party, a group which the ROK government says was planning a violent overthrow of the government in April and had duped Christians and others into following their "communist scheme to set up a proletarian regime" in south Korea. Ogle developed a compassionate concern for the families of these men last fall and, in talking with their wives, soon also developed deep suspicions about the validity of the government charges against the men. In an early October sermon, he expressed this concern publicly.

When Ogle passed through Tokyo on the KAL flight, he was illegally detained on board after all other passengers had deplaned. Two American newsmen tried to protest the action but were carried off by Japanese police. The incident invited a strong protest from the daily *Mainichi Shinbun* which insisted that Japanese police should be enforcing Japanese law instead of reinforcing the repressive hand of the ROK government. The Japanese police answered that, if they had known of Ogle's detention on board the plane, they would have defended his rights. But when the newsmen tried to explain Ogle's situation, the police didn't want to listen. Whether the Japanese police action stemmed from negligence or complicity with the ROK regime is yet to be shown.

Ogle is the first UMC missionary to be deported from Asia since Judith and Milo Thornberry were deported from Taiwan in early 1971. Last summer a Christian Church (Disciples of Christ) missionary, Rev. Paul Wilson, was deported from the Philippines.

Biennial
Adult Conference

April 25-27, 1975
Knox, St. Catharines.

Registrar: Mrs. Judy Davidson,
204 Lockhart Dr., St. Catharines,
Ont. L2T 1W9

wms highlights

Ailsa Craig

The afternoon auxiliary of the WMS of Ailsa Craig Church, learned from Mr. J. E. Geddes, the guest speaker at the Easter Thank-offering meeting 1974, of the need for a new motorcycle at the Canadian Presbyterian Mission in Taiwan. The group accepted this challenge and decided to make it a Centennial Project. Their objective was to raise enough money, approximately $500, to cover the cost of a new "motor-bic" in Taiwan. At the close of the year they were most thankful and grateful to find that they had not only reached their goal but that the fund was over-subscribed by $100. A total of $600 has been forwarded to the Presbyterian Offices, Don Mills, for this project at the Canadian Presbyterian Mission, Taipei, Taiwan.

This project was successful through the *free-will* offerings of a group of 15 women.

Belleville

While the Centennial Banners were on display at St. Columba Church in Belleville, Ontario, the Presbyterian Women held a "Ladies' Day" to which all ladies of the Presbytery and women from other church groups in Belleville were invited. A worship service opened the programme and Mrs. Margaret Taylor gave an explanatory introduction to the banners. During the luncheon, guests could view a collection of one hundred year old artifacts, many pertaining to early Presbyterian settlers and their activities. The highlight of the entertainment was an historical play, "Casing the Book" enacted by the members and especially written and directed by one of the members, Mrs. Gwen Brain, in commemoration of the Centennial Celebration of The Presbyterian Church in Canada. The play took a light, humourous look at the rise of Protestantism in Europe, the beginning of Presbyterianism in Scotland and the coming to Canada of the early settlers who brought with them their Presbyterian faith and formed the nucleus of The Presbyterian Church in Canada. A second performance of this centennial play was presented on a Sunday afternoon for all members of the congregation and people from many other churches in the area.

In December the Presbyterian Women of Belleville presented a gift of $100 to Mr. Merryfield, Treasurer of The Presbyterian Church in Canada. This gift to the Birthday Fund of The Presbyterian Church for the Centennial Year celebration took the form of a cake with the candles constructed of $1.00 bills.

Winnipeg

Miss Beatrice Scott was the guest speaker at a supper meeting arranged by Winnipeg Presbyterial, held in First Church, Winnipeg. Eighty people heard Miss Scott's interesting talk on her 34 years of service in India. She told of her work with the Education Department at

Amkhut and among the Bhils. Miss Scott used an interesting selection of slides to illustrate her talk.

Atwood

The Central auxiliary of the WMS of Atwood Church, Ontario, has celebrated its 90th anniversary. The history of the Auxiliary from 1884-1974 was given by Mrs. Elgin Smith. The guest speaker Mrs. Grace Brunkk of Stratford spoke on drugs and her involvement with young people and alcoholics. About 125 ladies from Stratford Presbyterial attended.

Quebec Presbyterial

At the annual meeting of Quebec Presbyterial held in St. Andrew's Church, Sherbrooke, the guest speaker, the Rev. J. C. Jack of Melbourne, gave an inspiring message in keeping with the theme "Discipleship Means Involvement." Discipleship challenges us to witness our faith, to do great things for God and to expect great things from God, and to commit our lives to God through Jesus Christ, God's Son. Christ is seeking our loyalty. A sing-song of favourite hymns was led by Mrs. D. Campbell with Mrs. D. Bruce, pianist. New business included the decision to have the Annual Weekend Retreat at Camp d'action Biblique, Richmond, June 13-15. The May Rally will be in Melbourne with L'Eglise des Cantons de l'Est hosting the meeting.

Chatham Presbyterial

Over 100 members attended the annual meeting of Chatham Presbyterial at St. Andrew's Church, Windsor. A presentation of the history of the work of the Presbyterian Church in India was given by St. Andrew's and Knox groups. Mrs. Anna Gupta, Director of Nursing at the University of Windsor, spoke on Vellore Medical College where she had previously worked. The speaker at the evening session, Mrs. Mariano di Gangi, spoke on the theme "Widening Our Vision". She likened the church to the men of faith who knew the need of the paralytic man and brought him into the presence of the Master, the author and finisher of our faith.

Kingston Presbyterial

Members of Kingston Presbyterial, at their annual meeting in St. Andrew's Church, Kingston, were reminded by Mrs. K. Denton Taylor of the value of reports, and ways in which they might improve in weaker areas were suggested. The Rev. G. B. Cunningham, director of Evangel Hall, Toronto, spoke of the many challenges of the work there and he gave the ladies the challenge to explore the true meaning of mission. As Christians, he emphasized, we must show concern for others and become involved, always willing to extend a helping hand, understanding and sharing with others, thus serving God.

Intercessory Prayer

Members of the World Alliance of Reformed Churches (Presbyterian and Congregational) are especially remembering Christians in the following Churches during the month of March. Let us join with them in prayer.

March 2	United Congregational Church of Southern Africa Evangelical Presbyterian Church in Rwanda African Reformed Church in Rhodesia

March 9	Presbyterian Church in the Sudan Synod of the Nile of the Evangelical Church (United Arab Republic)
March 16	Presbyterian Church in the Republic of Zaire Reformed Church in Zambia United Church of Zambia
March 23	Christian Reformed Church of Brazil Evangelical Reformed Church in Brazil
March 30	Independent Presbyterian Church of Brazil Presbyterian Church of Brazil

This 'n' That

Book

THE HIDING PLACE
by CORRIE TEN BOOM with
John and Elizabeth Sherrill
Spire Books $1.50

This story of Corrie ten Boom and her family during the Nazi invasion and occupation of Holland is a true story in which the strong faith of a family helps bring hope to hundreds of fellow prisoners as well as the "hunted" and the "lost." Every experience is accepted by the ten Boom's as the preparation for the future which only God can see. The reader cannot help but examine his own faith and question himself as to how strong it would be up against horrors such as this family endured. It is a very worthwhile book and it's story has now been made into a film and will be available through the Billy Graham organization. The film stars Julie Harris.

Film

The Communication Services department has a new 16 mm colour film available called "Oh Happy Day!" which portrays personal liberation as a difficult process which, if accomplished, is indeed worth celebrating. Set in a modern town square in Sweden, "Oh Happy Day!" portrays a series of encounters between a street sweeper and strangers he meets in the square. Personifying insight and acceptance, the sweeper acts as a human mirror and reflects not only what is but also what can be in everyone he meets. In each encounter he approaches the stranger expectantly and invites him or her to take an honest look. Intense when performing his task, the "liberator" always celebrates when the work is done and radiates a contagious joy wherever he goes. If you enjoy a treasure-hunt, plan to see this film several times. The rich symbolism will entice the perceptive viewer with each new showing. This film is suggested for youth and adult church groups and religion classes. Running time is 10 minutes. Service charge $2.00—from the Communication Services Department, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario. M3C 1J7

NEWS

Recognition of Women Prison Chaplains Asked

Edmonton, Alberta (EP)—One of the recommendations of some 50 federal prison chaplains meeting here asked that women functioning as chaplains receive the same recognition as male chaplains, provided that they have been duly commissioned for the chaplaincy by their respective church and provided that they qualify by training and experience.

Lutheran Youth Flowered Floats For Roses Parade

Los Angeles (EP)—More than 1,200 Lutheran young people from Southern California participated in decorating 10 of the floats used in the 86th "Tournament of Roses" parade in Pasadena, Jan. 1, 1975.

The young people, known as "Petal Pushers", donated their time and services and also helped with the cost of The Lutheran Hour Float by decorating nine additional floats.

Asian Women Charge Church 'Indifference'

Bangkok (EP)—Asian churches are charged with "callous indifference to the facts of hunger and starvation" on the Indian sub-continent in a statement drawn up by the Fifth Assembly of the Asian Church Women's Conference. Women's groups were urged to force the question of poverty onto the churches' agenda.

Simultaneously, a cable was sent to the World Council of Churches, asking for immediate relief programs plus a long-term educational program to assist the full development of the countries involved.

Prof Hits 'Living Bible'

Greenville, S.C. (EP)—Dr. Stewart Custer, chairman of the division of Bible at Bob Jones University, points out what he calls "inaccuracies" of the "Living Bible," one of the best-selling versions of Scripture, in a new booklet published by the BJU Press.

Some Christians are beginning to use the "Living Bible": exclusively in their Bible reading without recognizing "its inherent dangers," he noted, adding that he would be guilty of inexcusable silence if he failed to point out the potential harm of using such a paraphrase.

"A Christian who believes the Bible is inspired should lay great stress on the exact wording of the text," Dr. Custer declared.

In this issue

Dixie Kee is a graduate of Ewart College. She is Presbyterian representative on the National CGIT Committee and has assisted with teen-age study programme material.

Wayne Smith is Associate Secretary of the Board of Congregational Life.

Helen Goggin is Director of Christian Education of Knox Church, Oakville.

Bill Leslie is Director of Fernie House.

In Remembrance

Mrs. Mary Margaret MacKay
St. Giles, Calgary

Mrs. James Riddell
Presbyterian, Cardinal and Mainsville

Mrs. Lillian Corder
First, Chatham

Miss Marian Clark
First, Collingwood

Mrs. Leslie Smith
St. Andrew's, Kingston

Mrs. Clifford (Jeanne) Tunks, Sr.
Knox, Kintyre

Mrs. Hildur Clark
MacVicar Memorial, Montreal (Outremont)

Mrs. Lillian Cooke
MacVicar Memorial, Montreal (Outremont)

Miss J. Maude Thomson
MacVicar Memorial, Montreal (Outremont)

Miss Margaret Gilmour
St. Andrew's, Newmarket

Mrs. Gertrude Sears
Knox, St. Thomas

Mrs. Mary E. Willis
Albion Gardens, Rexdale

Mrs. Jean Davidson
St. Andrew's, Welland

Mrs. Helen Griffin
St. Andrew's, Welland

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EASTER MUST BE RECLAIMED

Easter must be redeemed
From revelry that marks the end of Lent,
And worshippers who yearly are content
To journey to God's house, and then forget
That Christ still lives when Easter's sun has set.
The vision fades, the power soon is lost
If Easter does not lead to Pentecost.

Easter must be reclaimed.
Too long the world has missed the Easter glow,
Claimed by the glitter of a fashion show;
A dress parade; a gala holiday,
With church-bound manikins upon display.
The faith of Easter never will be caught
By making Christ a fleeting afterthought.

—George W. Wiseman.

GLAD TIDINGS

April, 1975

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COVER PHOTO: This Indian Canadian girl is from the Queen Charlotte Islands, B.C. (Information Canada.).

GLAD TIDINGS
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BANKING—
Community Style

by CHARLOTTE STUART

Until August 1973 my experience of banks had been HEAD OFFICE—ROYAL BANK OF SCOTLAND, EDINBURGH, 100 yards from street to doorway (and doorman in uniform) and another 100 yards through masses of flowers, marble, insignia and all the things that make you aware of any blue blood in your veins. At the counter there I am sure you could have withdrawn or deposited a quarter and the tellers would have made you feel it was $1,000. (by their indifference!) I well remember as a student presenting a withdrawal slip for one pound sterling and being asked "How would you like it madam?"

In Canada it's been different. Banks are maybe smaller and tellers are less 'stony-faced'. But living and working in the inner city, and originally as an immigrant with no collateral and no 'credit-rating', I quickly learned that you don't cash a cheque easily if you don't have 'funds to cover it', and of having the feeling that your money isn't somehow quite your own when you are withdrawing it! I also very quickly realized that around Carlaw and Queen, while the tellers were most friendly, the managers seemed to have special smiles and 'Good Mornings' for certain customers. I was told to make a point of introducing myself as 'The Deaconess of Queen East' and that would make a difference! That, I never did, not till the day I moved all my accounts 'across the road!'

The above experiences, along with my deep involvement in 'The Greater Riverdale Organization', made it easy for me to suspect the Royal Bank of 'Paternalism' and many other common attitudes and practices. Then Mr. Keith Strapp, Manager, District Development, came to get me to help him meet with community people and groups with a view to opening a 'Community Branch' of the Royal Bank in Riverdale. (There was one other such thing in Canada, and that in Montreal.)

I am sure Mr. Strapp had never met with such frankness as he did during the next ten months! He and Gerry Bennett (who was going to be Manager if the branch ever opened) met with all kinds of people who told them in phrases which left nothing to the imagination what they thought of BANKS, and big businesses. To their credit, Keith and Gerry made it clear from the very beginning that the Royal Bank was in it from a business point of view *BUT* they also made it quite clear that they felt the bank had far too long ignored the responsibility they had to communities where many residents are working poor, or recipients of government assistance.

And so it was that the people approved the location, architect's plans, the hours of business. They suggested washrooms, water fountains, a meeting room, a place to sit, a notice board . . . knowing your cashier's first name—and using it. Little things? Maybe, but if you have to take two or three children with you each time you go to the bank, you must have had one of them want to go to the washroom!

So in June 1974 the Royal Bank's Community Branch, built to residents' specifications, opened with its Tiffany lamps, small tables and chairs for children, a drinking fountain, customers' washrooms, a meeting room and banking hours 1 p.m. to 7 p.m.

Today, eight months later, half of the customers are children who deposit and withdraw five cents as though using a bank in that way is the most normal thing in the world.

I had a very frank conversation with a young mother at the church recently. Let me tell you her story. She and her husband have been married for eight years, and they have two children. Her husband has been employed by the same firm for thirteen years. Because of sickness and a few other unavoidable circumstances, they had financial problems, and on two occasions approached banks for a loan which would consolidate their debts. At the first, they were told they owed too much. At the second (two years later), they were told they didn't have enough collateral. In July, she went to "Gerry" (the manager) who saw her and her husband together and set up a trial budget. When they

agreed they could cope with the budget, they were given a loan, and all outstanding debts were consolidated. In her words, "We didn't think any bank would ever give us a loan and it makes you feel good to know you can. It's also very encouraging to know you can stick to a budget, and just to know a guy like Gerry . . ."

Between 150 and 200 people like them have received loans. A young woman on 'Mother's Allowance' proudly says she got a $200 loan to buy clothes for her children going back to school. That enabled her to take advantage of 'Back to School' sales.

A 19-year-old gets a loan to buy a car and he too receives budget education which goes along with any loan, however small. By the way, loans are paid back at as little as $2.00 per week!

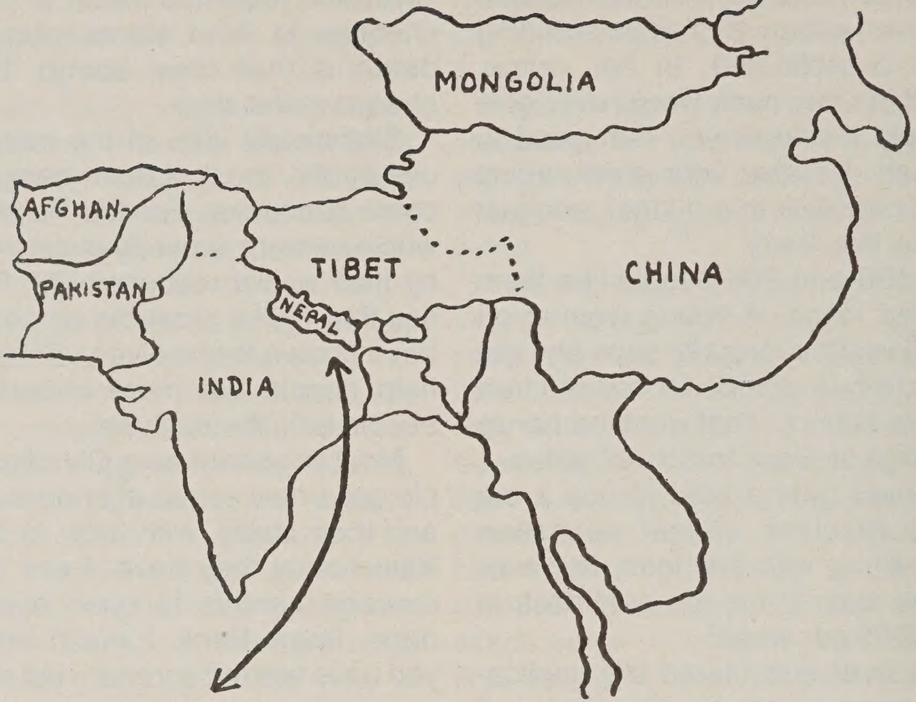
Have you ever considered the implications of a sign on a bank counter that says 'Personal Cheques will be cashed only if funds on deposit'? This means that many Riverdale residents resort to cashing their cheques in local stores who sometimes demand that they spend 10% of the cheque in the store.

Statistically 20% of the public does not use banks, most of them being the low income consumer. For the Royal Bank, this whole venture is purely business prompted by their social responsibility. For myself I say that unlike most big corporations they have shown themselves willing not only to help people but more important to help people help themselves!

Most important as a Christian I see people get a new sense of pride in themselves and their ability, with help, to handle what little money they have. I see children encourage parents to open accounts. Well done, Royal Bank. I would like to believe you have started a trend—but dare I?

SYNODICAL GIVINGS

	OBJECTIVE	**1973**	**1974**
ALBERTA	21,395.	16,713.	19,204.
BRITISH COLUMBIA	20,910.	20,738.	22,723.
HAMILTON & LONDON	139,180.	143,134.	150,548.
MANITOBA & NORTH WESTERN ONTARIO	16,985.	16,466.	16,628.
QUEBEC & EASTERN ONTARIO	72,200.	61,230.	64,777.
SASKATCHEWAN	11,695.	11,892.	11,650.
TORONTO & KINGSTON	146,020.	145,850.	152,701.
	428,385.	416,023.	438,231.



MISSION IN NEPAL

Nepal is in Central Asia, landlocked between India and Tibet, and is about 500 miles long and 120 wide. It has both the hot plains of the India sub-continent and the rugged snowy peaks of the Himalayas. Ninety percent of its 11 million people are in agriculture. Its literacy rate is 15%.

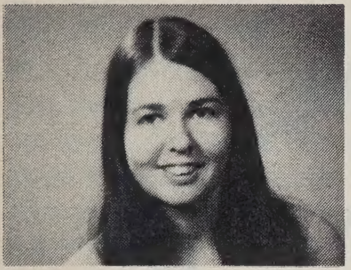
Total resources of Nepal today are being focused on the single purpose of developing a new Nepal. There is a nationwide plan for education (they aim to cover the country with schools during the next 20-30 years), and there are progressive plans in the areas of public health, agriculture, transportation, communication, industry, forestry, tourism, trade, etc. The development budget of Nepal is greater than the general budget.

Every day one sees changes. More miles are added to highways, planes fly schedules to a dozen airfields, water, lights and telephones are going into the homes of Kathmandu.

Development of the new Nepal is being carried out through a cooperation between absolute monarchy and elected peoples committees. Much effort is being given to make the system work.

The United Mission to Nepal shares in this building of the new Nepal through its Projects, each with its approved work plans, assigned personnel and budget.

One of these projects is the Shanta Bhawan Hospital, which has been growing and serving in Kathmandu since 1954. It has an active out-patient department, 135 beds for in-patients, a school for nurses and an outreach project which assists in the government program of Community Health Services. It is in this latter program, that Pat Pooler of the Board of World Mission staff is involved (see Aug-Sept. 1974 Glad Tidings). Through clinics in the heavily populated villages and towns, the staff undertakes training and services in maternal and child welfare, and in public health teaching and preventive measures. Local village women give supervised assistance in this work.



Letter from Pat Pooler (Nepal)

"One in the Spirit,
One in the Lord"

Typically of this winter season, the day began with the sun filtering through a heavy mist and then rising brightly to warm the earth after a chilly night. Walking to the Sunday morning service is usually a pleasure. Nowadays the snowy Himalayas can be seen clearly in the blue blue sky, standing guard over the villages of the valley and serving as an ever constant reminder of the majesty and might of the Creator. To think that this same Creator has chosen to be our Father and love His children individually, is a wonder too deep to grasp.

We leave the house at 8:30 a.m. for it takes one half hour to reach our church room. The first part of the path is through the rice fields, which are now being harvested. Friendly smiling faces look up and grant a "nomaste" greeting as we pass by. The rice is being cut by hand with a sickle and threshed with a small machine which has a foot pedal, reminding me of the old sewing machine treadle. Many men, women and children are on the path carrying heavy burdens of rice to the bazaar. It is a good crop again this year, thanks to the fertile valley soil.

Once out of the fields we come to a main path and head down hill for the town. One learns to step aside to make way for the goats and water buffalo. Soon we cross the road and enter the town. Rice is piled up along the way, drying in the warm sun. Farther on, the potter's wheel is whirling as he forms hundreds of new clay vessels. The kilns are smoking in one corner, and a various assortment of new pots are scattered over a wide area. Lots of dogs and as many children are running about.

Finally we pass a big Hindu temple and then come to our church room, upstairs, overlooking the lively temple square. One Sunday was memorable, as we met together with some new believers. It was communion. Translated from Nepali, it becomes "the Lord's Love feast". About ten of us sat in a circle on a floor covered with straw mats and meditated first on the Jewish Passover and then on the Last Supper which Jesus had. The plate of unleavened bread was ready, and the cup of "wine". Next to me sat an older woman from a village in the hills, whose hands were deformed from leprosy. I watched as with difficulty she strove to control her misshapen fingers in order to grasp a piece of the bread. Then we heard the words, "broken, for you". The fresh reality and wonder of what Jesus had done for us overwhelmed me. That He could love so much, that He speaks and calls individuals. How different the world that I know and the one this lady knows. And yet we are made One in Christ, who died for each of us. That bond in Him overrides culture, age, education, and experience, and is truly a precious gift. Praise God that no matter who we are, or where in the world we are, when we belong to Jesus, we know in a tangible way the joy of meeting as one, the deep truth of those sometimes over used words, unity and brotherhood. Truly they are to be found within the circle of God's love and the presence of His Holy Spirit.

"CALLED TO BE SERVANTS"

by NINETTE DI GANGI

"Spring is busting out all over" and all around us we see a surge of new life. Spiritually too this is our experience. We have stood at the foot of the cross and felt its pain and despair with Mary, the mother of Jesus, her sister, Mary the wife of Cleophas, and Mary Magdalene (John 19:20). We also stood on Easter morning and joined the choir in singing "Hallelujah", rejoicing that death could not hold Him, and on the third day He arose! And we feel a renewed sense of purpose.

In this "Year of the Woman", when special emphasis is being made on the place of women in all strata of society, I would like to be a voice in the winderness speaking especially to the women of the church. We may seek and demand equality on all levels but we need to be reminded that in the Church of Jesus Christ there are only DISCIPLES—called to be SERVANTS. Because Christ was willing to be the "Suffering Servant", if we are called by His name we must follow in His footsteps.

This applies to both men and women. It was no easier in Christ's day to be a servant, and it was a lesson He had to teach again and again. We rebel at the thought. We would rather be served, be loved, be appreciated—in short, like every other human being, we would rather be at the centre. But when we see the depth of the Father's love for us—that He was willing to give His Son, and when we see the willingness of the Son to suffer and to die for us—can we let our pride stand in the way of our service?

There are marvellous examples of women willing to be servants in the New Testament. Mary, the mother of Jesus, who, on being asked to bear the Son of God, could say, "Behold the handmaid of the Lord; be it unto me according to thy word." (Luke 1:38)

The women at the foot of the cross—waiting those long hours to give their Lord a last loving service. That first Easter morning they were there at the tomb at daybreak to finish the work interrupted by the Sabbath. It was while they were thus serving that they were given the privilege of seeing the Angels and hearing them say, "Why do you seek the living among the dead?" (Luke 24:4,5) God always reveals Himself to us while we are serving.

Mary Magdalene is Peter's counterpart in the circle which followed Jesus. She had a deep and abiding love for the Master who had cleansed her of seven devils. She was from Magdala, about three miles from Capernaum. After her sanity had been restored, she dedicated her life to Jesus, using her wealth to provide the disciples with shelter, food and clothing as they followed Jesus. She was an active and fearless woman and a "leader", who went to the tomb despite the fact that the men were locked behind closed doors in fear! It was her privilege to be the first person to see the Risen Lord. Not only to see Him, but to hear Him call her by name, and to be given the first command of the Risen Lord, "Go and tell my brethren". She was given the tremendous privilege of telling the disciples that Jesus was indeed alive and she had seen Him and spoken to Him. Without doubt or debate, Mary Magdalene immediately obeyed. And the disciples didn't believe her!

We are members of the church and the command from our Lord is the same one He gave to Mary that first Easter morning. We are under the same obligation to obey the command. Whether people today believe or not is God's problem. He calls each one of us to go forth and tell a needy world that He lives. Mary could run and tell the disciples because she had had an encounter with the living Christ. He had spoken to her, called her by name, wiped her tears and given her new hope. If this has been our experience, wherever we serve we are following in that great train of disciples who became loving servants. Moved by the cross and inspired by the empty tomb, let us rededicate ourselves to His loving service!

in the world

by marjorie ross

If you are a reader of the "women's pages" of our daily newspapers you will certainly know that 1975 has been designated as "International Women's Year". "Feminism", "women's Lib", "male chauvinists" and the other catchwords have been tossed about so much that for many of us they have become little more than a joke. Yet some of the things that are being said in the "women's movement" have found a response in our minds. Some of us may have begun a whole re-assessment of ourselves in relation to our families or employers.

This is too big a subject to deal with in this column, and so I want to focus mainly on one aspect—the working mother and her children. Many good and well-meaning people can find themselves on opposite sides of the fence on this issue. Convictions based on traditional values become confused with morality, and new generations are called to tackle problems that did not exist for those who went before.

Women in our culture have not traditionally had a public role to play in society. No one lived very long and for women the special perils of child bearing meant their lives were often especially short. Men married several times, and few women did not marry. Those who did not made their home with relatives where they assisted with the drudgery of housework and the care of children and old people. The outside world of business and the professions belonged strictly to the men.

Then, within the memory of our older women, all this began to change. Two world wars made it the patriotic thing to do for women to find work in factories and offices to free men for the armed forces. The expanding economy we have all enjoyed since 1945 has meant that there is room in the work force for nearly all the men, and women, who want to work. However, up until very recently, it was assumed that working women would be single, or, if married, those with no young children. Most women retired from the "working world" when their first child was on the way. This was considered to be the natural, and therefore "right" thing for her to do.

Now, another dimension has entered the picture. Now, women are saying, "I'm good at my job. I trained many years to qualify, and I have five years' experience behind me. Why should I throw this away to stay home with a baby? I know my boss doesn't really value me as much as he would a man with my ability and experience, but that's because he thinks I'm not really committed to working. He thinks that as soon as a baby comes along, I'll quit. Well he's wrong. I'll get someone to look after the baby and keep right on working."

Other women are asking why it should be assumed that if both husband and wife have good jobs, she should be the one to stop working and look after the baby. Why shouldn't she return to work after a short maternity leave while he stays home to look after the baby? After all, it's as much his as hers!

Your reaction to that is, no doubt, "That's crazy!" But, when you stop to think about it, there is no *logical* reason why the woman should always be the one to give up a good job. More importantly, there is no *moral* reason why she should. Our cultural traditions make us think it would be more natural for her to do so than for the man. After all, our cavewoman ancestor likely stayed at home with the children and worked at the garden patch while her mate went out to look for that night's dinner. However, what our traditions tell us is right must not be confused with moral ethics. Introducing ideas of right and wrong inflames emotions and obscures the issue.

"But," you'll say, "what about the mother's responsibility to the child she bore?" The radical feminist has an easy answer. "What about the father's responsibility? What is true for one, is true for the other."

"Well, then, a couple like that shouldn't have children at all." Now there we have a logical response, and one which many well-educated couples are giving for themselves to the question of children versus career.

And yet, most people do not like the childless alternative. Nor is it likely that we will see men quitting their jobs so that their wives can keep working after the babies come. What has happened, as one of the major outcomes of the women's movement has been day care centres sprouting up in all our major cities. Moreover, from all sides is coming a demand for *more day care subsidized by the government.*

This is where the screams go up. Thousands of Canadian women and their husband protest,

"*We* raised our kids on one income. We didn't get any help from the government. Why should these women use our tax dollars to pay somebody to look after their kids while they work to pay for colour televisions and trips to Florida? Besides, the kids would be a lot better off at home with their mother than dumped off in some daycare centre!"

This last is certainly a debatable point. The experts agree that a good home environment, with several loving adults, and lots of stimulating things going on, is a better place for a young child than a day care centre. But, while it is true that the quality of care in day care centres varies a great deal, most of them provide a better environment than a one bedroom apartment in a high rise, where the child is cooped up with one unhappy woman, or worse, an incompetent, "couldn't care less" baby sitter.

It seems to me that if both parents feel they want to work in order to satisfy their psychological needs or their personal ambitions, they should be willing, out of their joint income, to pay for the care of their children. They should regard this as the price they pay for the privilege of having children in their position, rather than as the price the wife should pay for the "privilege" of working.

However, there is another group of working mothers, whose motives are altogether different. Often these women do not share the philosophy of their feminist sisters. They would much rather be at home with the children, and they work only because they *have to.* In this group are a growing number of single mothers (and fathers), and also the young couples in our larger cities who find that if they are going to buy a house—just an ordinary three bedroom house—they need two incomes.

Those of us who bought houses five years or more ago have watched the phenomenal increase in real estate values with a happy complacency. For many people nearing retirement age, the modest house they bought years ago in Toronto or Vancouver has proved a fantastic investment. But think about a young couple, married in 1970, who thought they would both work for five years, and then buy a house and raise a family. The house they could have bought in Toronto for $35,000 in 1970 costs $70,000 now. The lowest downpayment on any house is $10,000 and carrying charges (mortgage, taxes etc.) will be $4,000 a year. Housing costs are no longer rising so quickly, but everything else keeps going up. Even if they have been very provident, and have saved up their down-payment, can they carry the house on one salary? Should she go on working? Time is against them, for you cannot put off starting a family forever.

Should she try to keep working after the baby comes? Most of us would tend to disapprove . . .

"A mother's care is worth more to the baby than anything her salary could provide."

Fine, but what if the thing her salary is providing is a roof over his head and a scrap of backyard to play in? Didn't most of us raise our families in a house, even a very simple one?

This is where the question of justice arises. We feel it is not just for those of us who raised our families unaided to be required to assist with the cost of looking after other people's children. But is it just that we could afford to buy a house and young people today, working just as hard at the same kind of jobs we had, cannot afford to? Economists agree that, in our big cities, only a select minority of young couples can afford home-ownership *unless both partners work.*

So, many young wives today are faced with unpleasant alternatives. Stop work to have a family and hope to find accommodation in the limited number of apartments that accept children. Or, continue working and buy a house, putting off the family into the indefinite future. Or, try to combine house, family, and the job, meanwhile joining in the demand for the day care centres that will make it possible. None of these of course is ideal. Which one would you choose, if you were in their place?

It is very easy to condemn those who demand day care as irresponsible, or "bad mothers", or greedy for money and glamourous jobs. Maybe some of them are, but let's make sure we know all the problems they face. To paraphrase the saying,

"Before we condemn our sister, let us walk a mile in her shoes."

The SPIRIT came down . . . ↓ and the OFFERING went up. ↑

by CLARE McGILL

The 20,000 Tayals are one of ten aboriginal tribes living in the mountain area of Taiwan. Since World War II a Presbyterian church has been established in each of their 95 villages. About two and a half years ago an unusual revival started in some of these Tayal churches. The author of this article is the Rev. Clare McGill, a missionary serving under the Board of World Mission of The Presbyterian Church in Canada. He was the chief translator for the Tayal New Testament which was published in December of 1974.

Late one Friday afternoon in September, 1972, pastor Chen was at his Na Lo village church, preparing for the cottage prayer meeting that evening. Suddenly in walked 17 Tayal Christians from another village four hours walking distance away. "We have come to bring messages from the Lord to this church," they said.

Pastor Chen recognized a few of them, but was not well acquainted with any of them. However, he sent word out for all the Na Lo believers to assemble at the church that evening, instead of at three different homes as they did customarily.

During the worship service that evening, one of the visitors suddenly seemed to faint, and fell to the floor; not in a collapsed manner, but rigid like a stick of wood. While pastor Chen was wondering what had happened and what he should do about it, suddenly another visitor was stricken to the floor in like manner; then a third, and a fourth!

Pastor Chen had never seen anything like this before. While he was wondering what to do for the four guests who had passed out, one of them began to talk! "Thieves! Thieves!" Pastor Chen felt a little better; at least the man could talk! The church members were staring in bug-eyed silence, when suddenly a second one spoke out: "Thieves, Thieves! What a lot of thieves in this church!" Everybody naturally wondered who the thieves could be. Another voice added: "How awful! How wicked! Thieves, stealing from God!" Eventually the fourth person explained "How awful! Stealing from God! Just as Malachi said, 'Will a man rob God? Surely not! And yet you have robbed me . . . You have robbed me of the tithes and offerings due to me, says the Lord of Hosts.' "

The four "prophets", speaking alternately, preached a powerful sermon on tithing. That's all they dealt with that night. A spirit of conviction fell on the congregation, and there was repentance and confession along with much weeping. Finally the four speakers, still lying rigid on the floor, asked pastor Chen and the elders to come and pray over them. When they had done that, the speakers gradually returned to a normal state.

The offering at Na Lo church went up 700% that month, and has remained there to this day! What is our level of giving?

Not a Presbyterian Form of Ministry

That strange visitation from God continued for three days, beginning at 4:00 a.m. each day and going on into the evening. Nobody was concerned much about meals and sleep, nor lengthy meetings.

As the visiting messengers pointed out specific sins in various believers' lives, the persons concerned usually came forward and confessed with tears. The group of 17 ministered at Na Lo for three days, and then moved on for three days of ministry in each of two nearby churches before returning to their distant homes again.

Thereafter, this capability of ministry through trance developed at Na Lo church too. This possession takes various forms. The prophetesses (most have been women) may fall to the floor, lie on a bench, recline backwards in a chair, or simply stand. The body is usually quite rigid, and seemingly expending a lot of energy. The eyes are closed or the eyeballs turned upward so that they are temporarily blind. The hands may be clenched so tightly together that the strongest man cannot tear them apart; or they may be out-stretched like a cross, depending on the content of the message being given. They speak only in their own Tayal tongue, sometimes including some phrases in Japanese or Chinese if they normally know those languages.

But they apparently seek to be church related. A trance most often occurs at a worship service or a prayer meeting. They usually ask an elder or a pastor to pray for them to be released at the end of the message. And prayer is often requested at the onset, so that the message may be genuinely from God's Spirit.

Often the Spirit names a group of eight or ten believers from one church to visit another church. During this ministry the speaker is enabled to know the names of people he has never seen before, and to pin-point events, problems, and sins often even unknown to the people in the church being visited.

You are probably wondering by now *Is it of God? Or of Satan?*

You might well ask; for there have been some instances where the service lacked order, or the message excluded any reference to Jesus. He himself warned us to "Watch out for false prophets: (Matthew 7:15). We are to know them by their fruits.

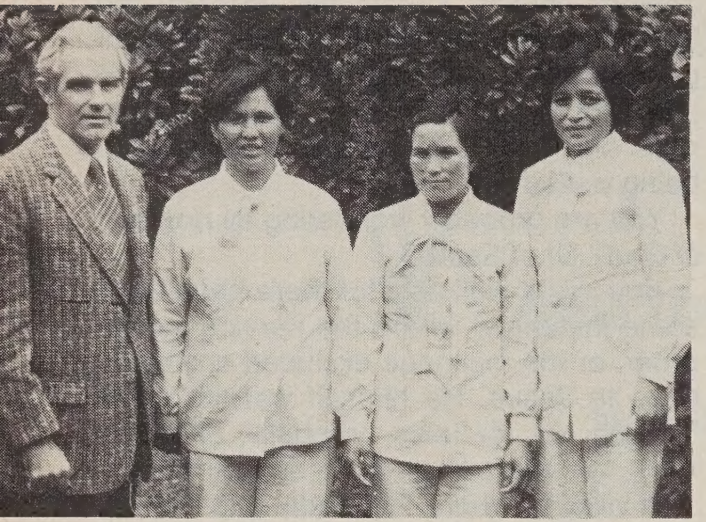
In villages where the leadership has exercised discernment, fractured family relationships have been restored, quarrels resolved, and sanitation improved without any missionary being involved. They have a new love for the Word and for each other. They now have 4:30 a.m. prayer meetings at Na Lo church five times a week, as well as two meetings for Bible study. Pastor Chen says they want to hear a sermon every time they meet; so he has to preach nine times a week!

In one village so many people quit drinking that the retailer informed the police that the Tayals must have their own still up in the mountains somewhere.

Many Tayals have asked me whether I am for or against this type of ministry through trance. I tell them the decision is not that easy, and refer them to I Thess. 5:19-22. We are not to despise these inspired messages just because their manner is not "Presbyterian", lest we quench God's Spirit. Judgment based on physical manifestations alone is not valid. We are to put all these things to the test, keep what is good, and avoid every kind of evil.

Criteria for Testing

And there have been some cases of possession by an evil spirit. Another pastor's teenage-son seemed to be able to prophesy like some of the others at one



Rev. Clare McGill with Buku, Masa and Amuy, three prophetesses.

meeting. But he made no mention of the name of Jesus, and prayed only in the name of God the Father and the Holy Spirit, Amen. Pastor Chen asked him what he thought of Jesus, but the boy made no answer; he just spat toward the pastor's face. The believers united in prayer for him for almost an hour before he was delivered from the evil spirit.

You may never encounter such strange phenomena in the church here in Canada. But that does not mean Satan is not alive and active. John tells us that many false prophets have gone out everywhere (I John 4:1), and it would be strange if Canadian churches do not have to contend with some of them too.

John tells us how to discern: "Everyone who declares that Jesus Christ became mortal man has the Spirit who comes from God." (I John 4:2) And I have often heard those Tayal prophetesses exalting the Jesus who was born of the virgin, died on the cross for sin, rose from death and ascended to heaven. They love to declare that we should get ready to meet him for he is coming again soon.

Beware

Beware of any prophet who does not raise your esteem of that Jesus who is the Son of God, or does not cause you to have a greater regard for the Holy Scriptures. The true prophet will operate against the interests of Satan's kingdom, and will make you more sensitive that there is a sin-hating God to whom you are accountable. He will show you Jesus' remedy for sin on the cross, and the Spirit will give you greater love for God and people.

Trance or no trance, if his message does not accord with the above criteria, he is a false prophet. Beware.

NEWS

The Opening and Dedication of the Flemingdon Park Catholic-Presbyterian Worship Centre was held on Thursday, February 13, 1975.

This centre is located in Flemingdon Park, Don Mills, Ontario in the midst of high-rise apartments, condominiums and town-houses. The combination Roman Catholic-Protestant Centre is the first of its kind in Canada. The three-fold purpose of the Worship Centre, agreed to by both congregations is to be provided for

—the public and private worship of God;
—Christian nurture and instruction;
—Christian witness and service to the community.

The Roman Catholic and Presbyterian congregations will each hold their own services. The Presbyterian minister, Rev. Rodger Talbot, commented "This isn't a case of instant Roman Catholic-Presbyterian church union. There are no common regular services planned. But, we are committed to act together in Christian witness and service in this community." The Centre provides space for community activities and groups which will meet during the week as well as worship areas.

Officiating at the Opening and Dedication service were the Most Rev. F. Philip Pocock, Archbishop of Toronto, and the Rev. D. H. Powell, Moderator of the Presbytery of East Toronto. The Archbishop and the Moderator were admitted to the sanctuary by Rev. Regis Rodda, pastor of John XXIII Parish and Rev. C. R. Talbot, minister of Gateway Community Church.

Receiving the keys of the church from the General Contractor and Architect were two children from each of the congregations. The children of Gateway Community Church presented a key to the Archbishop and those of the Roman Catholic Parish presented a key to the Moderator.

Mayor Mel Lastman brought greetings on behalf of the Borough of North York which through the years had been helpful in arranging the land use for the Centre.

In addressing the gathering, the Archbishop stressed that the centre demonstrated real ecumenical unity in that while working together each denomination remained loyal to its own beliefs. The Presbyterian Director of Church Extension, Rev. J. C. Elder, gave an outline of the history of the venture and encouraged the congregations to continue to work together in Christian love and understanding.

St. Michaels Choir School led in the musical portion of the worship.

Representatives of both congregations participated in the prayers of the community led by Mrs. Ann Gowers, Associate to the Minister, Gateway Community Church. Others participating in the Service were Rev. Bro. Raymond Sobocinski, Associate Pastor, John XXIII Parish, Rev. Briant Cullinane, Pastor, St. Bonaventure's. Rev. W. W. MacNeill, Clerk of the Presbytery of East Toronto.

Over 500 people attended the impressive service.

Intercessory Prayer

Members of the World Alliance of Reformed Churches (Presbyterian and Congregational) are especially remembering Christians in the following Churches during the month of April. Let us join with them in prayer.

April 6	Presbyterian Church of Chile Presbyterian Church of Colombia Presbyterian Reformed Church in Cuba
April 13	National Evangelical Presbyterian Church of Guatemala Guyana Congregational Union
April 20	Guyana Presbyterian Church Presbyterian Church of Guyana
April 27	United Church of Jamaica and Grand Cayman National Presbyterian Church of Mexico Associate Reformed Presbyterian Church (Mexico)

URBAN—RURAL MISSION

by HELEN C. YOUNG

The Christian Conference of Asia is an organization of churches and councils throughout Asia, from Pakistan to Japan and the countries in between, and includes Australia and New Zealand.

Urban Rural Mission (formerly Urban Industrial Mission) is a department of the Christian Conference of Asia, and has been in operation since 1968. About 150 full-time people in fifteen countries are involved in the fellowship of Urban Rural Mission.

The Secretary is Oh Jae Shik of Korea. Seconded to work with Mr. Oh in the office in Tokyo is Miss Dawn Ross of the staff of the Board of World Mission of The Presbyterian Church in Canada. She describes her task as "a secretary in the office—working on publications, everything required of an English-speaking person—editing of materials, helping to keep information flowing." Mr. Oh says, "I very specifically appreciate her devotion and commitment to the work and would be dreadfully curbed without this administrative assistance."

The major thrust of the fellowship or "movement" called "Urban Rural Mission", has been the emphasis on involvement in the local struggle of people.

There are four areas of mission under the department:

(1) Urban Mission which is concerned particularly with people living in the slums and relocated people;
(2) Industrial Mission dealing with labour unions and people who work where unions are not allowed:
(3) Rural Mission in connection with ownership of land and the right to land, displaced farmers, and the marketing system;
(4) Minority Mission, e.g. Koreans in Japan, Muslims in Pakistan; aborigines in Australia and New Zealand; caste, class and tribalism (India and Pakistan).

There are three approaches in working in these areas:

(1) Service-welfare type of approach, e.g. hungry people are given food and a basic education is provided;
(2) Education approach, e.g. workers in the labour movement are educated regarding their rights under the law;
(3) Movements toward social justice involves getting together those people who are usually the recipients of welfare and who have not had a say in their future so that as a group or movement they will have a voice in what is to be done with them.

The initiative comes from the local area. A group of concerned people in a church or an ad hoc group come together to deal with a particular problem or issue of the people in the area. A training program is started to help the people become aware that they may be able to do something about their situation. Information is shared relating to the existence of other groups who are working out similar problems by organizing and developing a sense of community among the people. People who have lived in slums all their lives begin to change their attitude. They begin to struggle for their basic human lives. They come of age. A feeling of community grows, and the people take responsibility for planning strategy. Part of that strategy is to be on the lookout for opportunities for voicing their needs—for action. The issue is very often land.

One such local organization is Zone One Tondo Organization (ZOTO) in the Philippines. In its two-year history, ZOTO has had a profound effect on Philippine national life. It has been instrumental in getting water supply, proper sewage, drainage, electricity and fire protection. Following a typhoon, a list of needs was quickly drawn up and churches responded so that the immediate needs of people were looked after. ZOTO has proved itself in many crisis situations and the community has been greatly strengthened as a result.

When President Marcos of the Philippines declared martial law on September 21, 1972, he exhorted the judiciary to "assume a primary role in the reformation of our society through the administration of justice." He further stated that "if there is any immediate cause for revolution or rebellion, it is injustice." Thus encouraged, the Philippine Ecumenical Council for Community Organization responded by helping to organize poor communities.

In line with the President's declaration that the country must be cleared of squatters, the first week of October was declared the time for relocating squatters within one hundred meters of the pier zone. Hundreds of houses were removed, but many of them were as far as three hundred meters from the pier. The ZOTO leaders mobilized their people to send a letter to President Marcos, appealing for justice. They said that before the houses are demolished there must be a dialogue on the issues involved. The first letter got no response, but the second one resulted in immediate action. A meeting took place and an agreement was reached that the squatters would be permitted to stay, the relocation to be postponed indefinitely. ZOTO was authorized to take a census to determine the bona fide occupants who will be entitled to the lots.

Through the communication channels of Urban Rural Mission, organizations are alerted whenever a need arises for concerted action. In June 1974 a man wanted by the military authorities in the Philippines, Dr. Dante Simbulan, was found in the home of one of the staff members of the National Council of Churches in the Philippines. This incident triggered a chain of arrests and detention of some staff personnel, including the General Secretary of the National Council of Churches in the Philippines and the Youth Secretary of the Christian Conference of Asia. Searches were made of the homes, quarters and offices of those arrested. The military authorities alleged that some of the activities of the NCCP, together with papers and documents confiscated during the searches, were considered subversive, and that the NCCP was unwittingly used by the Communists. An emergency meeting of the NCCP Executive committee was called. All over the world, councils and churches were informed, and telegrams in support of the NCCP and staff members arrested were received. International opinion had its effect and the prisoners eventually were released.

In Korea, when a number of prominent people were arrested last June, letters of support came from the churches and councils. In talking with Dawn Ross about situations of this kind where someone has been unjustly put in prison and he received the support of churches, councils and other organizations by means of letters, clothing, etc., she said "I feel there is no better example than this of the wholeness and unity of the body of Christ."

In September an international team of church leaders visited Manila and Seoul to investigate issues of human rights and justice and to express their pastoral concern for the national churches of the Philippines and South Korea.

The community organizations are generally committed to non-violence. They try by "brain" and "brawn" to make their point. For instance, there is the case of a company that wanted to make use of a piece of land which for many years had been occupied by squatters. Some of these people had been pushed out of their former neighbourhoods by high taxes or other circumstances. Some had made offers to buy a lot from the company, but had been turned down. Then, one day, the company flooded the area, without any provision being made for the people.

Although these people had been the subjects of violence for a long time themselves, they did not respond with violence. Instead they used hit-and-run gorilla-like tactics. Whenever their representatives went into the executive offices with its nice carpets, they made sure they had very muddy feet; then they released mosquitos in the office of the manager; and they tied up the telephone lines for a two-week period. Finally the company listened, and concessions were made.

For the first time many people in various parts of the world are discovering a sense of community. They are finding that working together, they are able to voice their feelings and opinions, and to have some share in shaping their future and the future of their children.

SATURDAY NIGHT and SUNDAY MORNING

by FRED KAAN

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It all happened during the last ten years or so, but it might never have started without that remarkable group of alert Christians at Pilgrim (Congregational) Church, Plymouth, England, where I was minister from 1963 till 1968. A local gathered community in an urbanized setting, articulate and loving in their life and work, they stimulated me in helping me find—with them—new ways of worship and service, and contemporary idioms in which to write hymns. Without them my songs and hymns wouldn't be sung all over the world today and I want to pay tribute to them for having been both sounding-board and inspiration.

I have some difficulty in writing or talking about my work as a hymnwriter; for a start, it is bound to be very personal. But then, also, my interest in poetry and hymnwriting is that of the craftsman, rather than that of the researcher or reviewer. I have little academic interest in hymns; I'd much rather write a hymn than write about it. Is not the word poetry derived from Greek *poieo,* meaning: to make, or produce?

It was in the day-to-day relationships with people, and in the week-by-week preparation for worship that the "Pilgrims" and I began to be painfully aware—as all thinking Christians must—of the inadequacies of what I would call previous-generation-hymnals. There have been innumerable occasions when I have been almost desperately searching for hymns that would echo or reflect the whole theme of worship and the tenor of the sermon I had prepared. Not only were there so many gaps in the hymnbook; so often the language of the hymns was antiquated, symbolically remote and socially no longer acceptable. So many of them were poetically and theologically bad, and generally unsingable, to me at any rate.

During my years in the ministry I have always subjected myself to a very simple but ruthless rule of discipline: if I were to "come in from outside" to listen to that sermon or talk I had just prepared; if I had to sing the hymns just chosen or pray along with the words of those verbalized prayers, would it all make sense. Do not misunderstand me; I do not want to "computerize the transcendental out of our religious experience", but I am anxious about and intent on communicating in direct, sensitive, tough and understandable language what the love of God and the art of human living are all about.

Of course, it would be easy and cheap to quote sample after sample of the nonsense we've been singing over the years; it is not my intention to do so, but the uneasiness remained. And so I started to write my own texts, not so much to substitute as to supplement that which was already available. Often, the text would be completed late on Saturday night, mimeographed in time for Sunday morning worship and then introduced to the congregation to a reasonably familiar melody.

The first texts I wrote were for post-communion hymns—there was, and is, a great dearth in that particular section of our hymnbooks. Then, some baptismal hymns in contemporary English, followed by many texts that sing about today's world, where "both God's demand on all men, and blessing given to them in the sphere of secular life needs to be sung, and also the meaning of Christian discipleship in this field of all the complexity of this fastmoving time". And so I wrote about the modern city, industrial life, human rights, war and peace; in short: about being Christians in the world today.

PILGRIM PRAISE

That's how it all started; in 1967 we bundled five handfuls of mimeographed sheets together and called it Pilgrim Praise. In 1968 we went into print, retaining the title of the booklet, but this time with 50 items in it (words only). And it was then that things really happened. Neighbouring churches asked for it, unsolicited reviews of the book appeared in the regional and national press, orders from all over Britain began to flood the church office and the book saw four additional printings in less than two years. From there it just snowballed; hymnbook committees obtained it, so that today, ten years after I wrote my first hymns (is one *born* a hymnwriter, or *made* one?), more than 200 of my texts are incorporated in English-language hymnals around the world. No one could be more surprised than I at the way in which what was meant for the local congregation found so wide an echo, and—what is more—is now part of hymnals of many denominations: Anglican, Episcopal, Lutheran and Presbyterian, Congregational and Methodist, United and Roman Catholic.

While originally, existing tunes were selected for these texts, during the last five, six years many melodies have been especially written for them by composers all over the world, from Canada to Taiwan, from Australia to Jamaica. Texts have now been translated into about a dozen other languages, including my mother tongue, Dutch. A full music edition of Pilgrim Praise, containing seventy items, came out early in 1972.

Though not by nature a researcher, I recently did sit down to analyse 25 major hymnbooks from different parts of the world, in which Pilgrim Praise texts have been incorporated, just to see what "popularity rating" they have in relation to each other. I discovered that out of the 25 hymnals, 16 have taken a text I wrote for Human Rights Day (December 10): *For the healing of the nations,* (BOP #595)*

A close second is a post-communion hymn, the very first text I ever wrote, which appears in 13 of the 25 hymnals: *Now let us from this table rise* (BOP #350)*

If I were myself asked which of my texts I like best, I should probably say: "Come to your senses", a hymn about using all our faculties in worship and celebration:

1. If you have ears, then listen
to what the Spirit says
and give an open hearing
to wonder and surprise.

2. If you have eyes for hearing
the word in human form,
then let your love be telling
and your compassion warm.

*** see new Book of Praise.**

3. If you have buds for tasting
the apple of God's eye,
then go, enjoy creation
and people on the way.

5. If you can smell the perfume
of life, the feast of earth,
then sow the seeds of laughter
and tend the shoots of mirth.

4. If you have hands for caring,
then pray that you may know
the tender art of loving
our world of touch and go.

6. Come, people, to your senses
and celebrate the day!
for God gives wine for water
the gift of light for grey.

CRITERIA

Inevitably, I am from time to time asked about my approach to hymnwriting and about what conditions I think must be fulfilled for a song or hymn to survive. Simplifying it, I'd say it must be good poetry and sound theology. I recognize of course that there is a fundamental difference between writing a poem and writing a hymn. A poet tends and has the right to speak for himself, whereas a hymnwriter has to produce what people can and will want to sing because it also expresses *their* deepest convictions and doubts, *their* hopes and fears. Another thing is that, in contrast generally to poetry, there is an unavoidable framework and metre (often regular shape) imposed on the text by the melody that is already available or still envisaged. After all, a hymn is there to be sung, and it has to be written in such a way that it fits a tune. I am aware of the fact that there are new ways of writing hymns that depart from regular patterns in metre and rhyme, but it so happens that I just don't write that way.

Together with the condition of poetic quality which a hymn-writer should aim at, I believe that if he wants to speak to and with his contemporaries, he should express himself in clear, imaginative but non-gimmicky language which must be that of the second half of this century wihout being too much the jargon of the first week of this month.

Much modern material is bound to disappear quickly. I am not worried about it, nor afraid of it. Like throw-away art there are hymns/songs suitable for once-only treatment; they are expendable. I would, in fact, welcome a growth in ad-hoc hymnwriting in our congregations, pleading for the utmost flexibility that will allow the hardcover hymnal and the mimeographed sheet to live together in harmony if only for one Sunday!

As to the theological soundness of hymns, I have always tried to be a responsible theologian in my writing. Even a cursory glance at Pilgrim Praise and more recent texts would bear out that countless are the scriptural references and quotations in the texts; explicit often, but more often oblique, with the result that frequently my hymns are as it were two-tiered, with double meanings throughout. The casual singer would associate himself with what he reads at face value, while an "insider" next to him in the pew, the person who knows his bible well, might sing the same thing, but with a smile of recognition, because he has discovered the "second layer". I refuse to believe, however, that all theology has to be summed up in each hymn, or that every hymn should be theologically foolproof or watertight.

Thinking both of the poetic and the theological elements, I would fully want to echo what Dr. Erick Routley, one of the world's foremost hymnologists, once said: "The modern hymnwriter will serve his age best if his argument is clear and religious and based on the truth declared in the scriptures, and clothed in words and images that declare his contact and compassion with the world in which he lives".

THE HUMAN CHRIST

Once or twice, reviewers have called into question the strong emphasis I lay in my writings on the humanity of Christ. I admit that this emphasis is there and that it is deliberate. While believing firmly in the divinity of our Lord (and Pilgrim Praise does not minimize or neglect this), I believe that we haven't got enough material in hymnals generally that sings about the presence of Christ in contemporary society, about the here-and-nowness of the incarnation. This is why I have written lines such as these:

God is not remote in heaven
but on earth to share our shame;
changing graph and mass and numbers
into persons with a name.
Christ has shown, beyond statistics,
human life with glory crowned;
by his timeless presence proving:
people matter, people count!

or, from "The tree springs to life":

We meet you, O Christ,
in many a guise; . . .

or, from an Ascension hymn:

Although our Lord has left us,
he leaves us not alone.
"Ascended into heaven",
he makes the earth his home.
He is alive and present
and makes us all akin'
in every human being
he walks the world again.

(Copyright of hymn texts quoted so far: Galliard Ltd., London/Galaxy Inc., New York)

I believe that I am in good company—that of the early church fathers—when I insist that Jesus was (is!) truly and totally one of us: authentically human. Has not also Joseph Jungmann in our own time criticized the movement of greater stress in the area of worship on the deity of Christ together with diminishing room for the priesthood of the man Jesus?

H. Cunliffe Jones, the Australian theologian, once said: "one of our real needs is for new hymns to sing the impact of Christ on the world around us . . . to sing the faith effectively and hearteningly in the contemporary situation". At the risk of sounding banal, I'd say that it is *fun* to be caught up in this process of discovering new hymns, both in the writing of them and in getting others to sing them with you. My more recent experience has shown that the kind of work I now do is less conducive to hymnwriting than the context of local pastorate and city ministry. This doesn't mean that the inspiration has gone; the only thing now is that it may come somewhere far away from home on an official journey—New Delhi, Frankfurt, Lusaka. It comes less frequently, but come it still does, and it remains fun. I should like to close with two texts written within the last three months:

A HYMN ON FREEDOM
(with etymological interruptions)

God has set us free for freedom,
for responding 'yes' or 'no'.

Freedom is his gift and calling,
he has let his people go.
FREEDOM IS FOR PEOPLE
WHAT AIR IS FOR THE BIRDS.
FREEDOM IS BELONGING,
BREAKING BREAD, SHARING WORDS.

free—Sanskrit prias: dear, belonging, as members of a household connected by ties of kindred with the head, as opposed to slaves.

Ties of kindred are our bondage:
we the members, he the head.
God has made us in his image;
love has made us free indeed.
FREEDOM IS FOR PEOPLE . . .

free—Old English freon, Gothic frijon: love. Old High German friunt: friend. German freien, Dutch vrijen: to court, to make love.

God unties our hands for loving
man or woman, children, friends,
caring for the other's wholeness;
love is kind and understands.
FREEDOM IS FOR PEOPLE . . .

free—German frei, related Friede: peace, reconciliation; zufrieden: content.

Human hearts remain in turmoil
till they find their rest in God.
He is source of peace and freedom,
gives us Christ in flesh and blood.
FREEDOM IS FOR PEOPLE

Give us freedom, Lord, to serve you,
show us where we ought to go,
never resting till all people's
cups are full and overflow.
FREEDOM IS FOR PEOPLE
WHAT AIR IS FOR THE BIRDS.
FREEDOM IS BELONGING,
BREAKING BREAD, SHARING WORDS.

(The first line of the refrain is from W. Barnard's poem: De vrijheid smaakt naar pijn.)

And, finally, a text I have called: A HYMN IN THE FIRST PERSON SINGULAR

Today I live, but once shall come my death;
one day shall still my laughter and my crying,
bring to a halt my heart-beat and my breath:
Lord, give me faith for living and for dying.

How I shall die, or when, I do not know,
nor where, for endless is the world's horizon:
but save me, Lord, from thoughts that lay me low,
from morbid fears that freeze my power of reason.

When earthly life shall close, as close it must,
let Jesus be my brother and my merit.
Let me without regret recall the past,
then, Lord, into your hands commit my spirit.

Meanwhile I live and move and I am glad,
enjoy this life and all its interweaving;
each given day, as I take up the thread,
let love suggest my mode, my mood of living.

N.B. None of the hymns contained in this article is to be reprinted without written permission from the copyright owners: copyright of the last two hymns is held by Fred Kaan.

International Women's Year 1975

(see Emblem on back cover)

How the Year started

Urged by various non-governmental organizations, the UN Commission on the Status of Women, when it met in Geneva in 1972, introduced a resolution asking that 1975 be designated by the UN as a year to focus attention throughout the world on the status of women.

The UN General Assembly gave its approval in December 1972.

The UN Commission on the Status of Women has been instrumental in directing attention to issues affecting women, and in drafting declarations and international agreements covering many of them. One achievement of the Commission was the drafting of the Declaration of the Elimination of Discrimination against Women, 1967, which serves as a sort of world guide for the advancement of the rights and responsibilities of women.

Why a special year?

The Commission decided to ask for International Women's Year because it felt that such a step would mobilize action on behalf of women throughout the world.

The priorities given to issues affecting women differed among the countries represented on the Commission. For developing countries, there was emphasis on the needs of rural women for such things as pure water supply, clinics within walking distance, and the availability of elementary schools. For women from developed countries, there was concern over obtaining access to policy-making positions, equal pay for work of equal value, etc. In most countries, constitutions or basic laws granted equal rights to men and women, but various barriers—custom or indifference or fear of competition or official attitudes or other causes—effectively barred women from enjoying the rights, legally granted, to the full. It was for this reason that a need was felt for a special Year to focus attention on the situation of women and the means of improving their status.

Three Main Objectives are listed:

a) to promote equality between men and women;

b) to ensure the full participation of women in all aspects of national and international life (the UN calls it 'integration in development'; and,

c) to recognize the contributions of women to the promotion of friendly relations and cooperation among nations and to world peace.

What is Canada Doing?

Internationally, Canada is officially supporting the proposal for a UN Conference on Women and the activities recommended for 1975. Domestically, the government has decided that Canada should take advantage of the UN proclamation of 1975 as International Women's Year to concentrate on the promotion of equality for women in all aspects of life and, in particular, to inform and educate the general public of the changing attitudes concerning women's role in society. A general program of activities has been agreed upon and the government has approached provincial governments and non-government bodies to obtain their ideas and participation.

* * *

International Women's Year comes at a time of growing world recognition of the importance of women in the promotion of peace, economic and social development plans and population programs. Activities planned for the Year are aimed at increasing understanding of the need for improving the status of women in developed and developing countries alike. Highlight of the Year will be an International Conference, at the government delegation level, the first world meeting on the promotion of equality between men and women. Sponsored by the United Nations, it will be held in Bogota, Colombia in June 1975.

Letter from Taiwan

Dear Editor:

We have been very busy since our arrival here in Taipei on December 6. Thus we haven't given much thought to what we think about our situation; rather we have been setting about adjusting to it.

I guess our very first impression was that one received on the gloomy, rainy afternoon on which we arrived at Taipei International Airport. As we nervously found our way through throngs of busy people, we were suddenly surrounded by what seemed to be a sea of friendly, smiling faces. These were members of the Canadian mission, plus some of their friends and a few representatives from the church offices. We were overwhelmed by their warmth and hospitality which enveloped us and continued to surround us for our adjustment period.

We stayed in the home of Misses Wilma Welsh and Dianne Petrie for a few weeks (until Christmas) while we looked for a place to live and oriented ourselves to a new and somewhat strange (to us, anyway) city.

We have seen some of the island of Taiwan by now, and are impressed by its natural beauty and immense potential for agriculture. Also, we were fortunate, not long after our arrival, to attend the dedication of the new Tayal New Testaments, recently completed under the direction of Mr. Clare McGill. This was held in a small but crowded mountain church not too far from Taipei, and was attended by many excited Christians as well as dignitaries and Mr. Russell Self from Singapore.

I can honestly say that Eileen and I are glad to be here. We find life here interesting, challenging, enjoyable, frustrating, and altogether worthwhile. Eileen is expecting her first baby momentarily, and we have made arrangements at MacKay Hospital in Taipei to accommodate her when the happy moment arrives. We (and all of the rest of the missionary community) look forward to this next great milestone in our lives.

As I think back on our first six weeks here, random visions and memories come to me . . . the lush green fields and forests . . . flowers blooming in January! . . . noodle stands with freshly-made noodles . . . vast endless market-places with fresh vegetables and fruit, meat, fish and livestock all readily available . . . rice paddies nearby with water buffalo plodding their way through and harvested rice in piles drying on the street . . . "portable stores" on bicycles with the vendors calling out to sell their goodies . . . troups of school children crossing the road, all in yellow caps . . . construction sites with tall buildings being constructed and scaffolding made out of bamboo . . . traffic!!! (that must be seen to be believed . . . even then it took me a while to believe it!)

Well, these and many, many others have been our first impressions of Taiwan since December 6. Language school is rewarding, for as one picks up more and more of the language, one feels less and less isolated from what is going on around. Indeed, without some language, it is often very difficult to tell what is going on around you. Our language school teachers are encouraging and helpful, as are those people we have met from the Taiwanese church.

As we head into our first year here, we count our blessings and thank God for this new opportunity to broaden our lives, to see his world in a new perspective, and to share his love with others.

All for now, and best wishes to you.

Rev. Terry Samuel
Taipei, Taiwan

Ed. Note—Best wishes to Terry and Eileen on the birth of a daughter, Tara Beth on February 12.

ANNUAL W.M.S. COUNCIL MEETING

Ewart College, Toronto

May 26-29, 1975

Theme: Thine is the Power

OFFICERS' ODDMENTS

''April shakes out her rain-drenched hair''. Up umbrellas!—for ''April has prepared her green traffic light, and the world thinks 'Go!' ''

Go where, O, members?

Go: (1)—as observers, to Synodical Annuals this month. Full speed ahead, delegates!

(2)—on journeys into ''The Unknown Country'', the schedule for which should now be in full swing. Explore at each meeting points of interest in our Presbyterian mission work that was, is, and, hopefully, shall be.

(3)—into consultation with your treasurers re General Fund monies. Will you ''have a go'' at increasing them? The Book Room has mite boxes at 5c. each for the purpose. **TREASURERS**—*Monies can go in at any time—preferably monthly.*

(4)—through your throw-outables, and hold a Supply Fund Rummage Sale.

(5)—visit your Explorer, COC or CGIT groups. Find out their needs. Help them be ''on the go''. Prepare to ''go where the action is'' when the CGIT Diamond Anniversary Week comes up in October.

(6)—''for broke'' in friendship and service to those whose ''up-and-at-it has got up and went''. A visit in April showers could bring forth May flowers for them.

wms highlights

Willowdale

Members of the Anna Cooper WMS group invited members of the Willowdale congregation to meet with them for their February meeting. Rev. George Cunningham, Director of Evangel Hall, presented a picture of life at and around the "Hall". Using slides and stories of some of the thirty to thirty-five men who come regularly on afternoons, he told how this place has meaning for them—a sanctuary where people sense something of God's presence and of His love for each human being. For many who have been rejected by family and friends, Evangel Hall is the only place they have to go where anyone expresses concern for them. A women's group meets each Thursday afternoon for Bible Study and a variety of programs. A girls' club is active with a variety of activities led by Miss Karen Beaumont.

Maitland Presbyterial

Fifty-nine persons representing fifteen area churches attended the annual meeting of Maitland Presbyterial in St. Andrew's Church, Wingham, on January 20.

Using posters and a group game, Rev. Glen Noble and Miss Jean Gardner, Education Resource person, endeavoured to enlighten the minds of those assembled regarding the work of the Board of Congregational Life. It meets five times a year, and general procedures are to split up into committees to deal with matters brought before them, then come together to discuss their findings. Major areas of Congregational Life consist of three segments—worship, outreach, and nurture. Clinics dealing with worship and outreach have been held in London, Stratford, Chatham, and Niagara Falls, with another being planned on nurture. Group participation in a game on interdependence of church committees, followed by animated discussion led to the conclusion that WMS work has something to do in all the areas of worship, outreach, and nurture. Thus each member is an exerting influence and should make themselves and their work known in every area. "Congregational life is ill and needs a remedial clinic, which is rather good, for the church actually is sinners coming together to find they have the love of God to redeem them."

London Presbyterial

The 61st annual meeting of London Presbyterial WMS was held in New St. James Church, London with 127 delegates attending. A panel discussion on "What is your Response" with Miss Jean Gardner, Area Resource Person, as Moderator, was presented.

Guest speaker, Miss Margaret Ramsay, Brantford, spoke on theme "Remembrance, Renewal, Response".

Paris Presbyterial

The annual meeting of Paris Presbyterial was held on January 16 in Presbyterian Church, Paris, Ontario.

Mrs. W. Fitzsimmons of WMS Council spoke on her experiences in Wabush, Labrador.

Women from all groups in Paris Church took part in the day's programme.

Glengarry Presbyterial

At the annual meeting of Glengarry Presbyterial held in St. John's Church, Cornwall on January 11, the special speaker was Miss Doris Blaise, Synodical President for Quebec and Eastern Ontario. Miss Blaise spoke on the theme "Stimulate the Circulation of the Gospel" and gave many references from the Bible.

Miss Margaret Boyd, Educational Resource Consultant, of Ottawa spoke on the duties of the officers, stating, Our purpose is "To unite the women, girls and children of the church in prayer, study and service."

A "Love Offering" was taken to be forwarded to Mr. & Mrs. John Bunge of Darwin, Australia (formerly of Cornwall) as a result of recent disaster, when they lost all their possessions.

Ottawa Presbyterial

The Ottawa Presbyterial annual meeting had as its theme "Partners Working Together For God", and Joy Randall was there to tell of the mission work in Taiwan. "She spoke with such conviction and so delightfully that for a little while we were transported out of the Ottawa winter!" The meeting was held at Erskine Church, which has just completed its own Centennial year.

This 'n' That

St. Andrew's, Indian Head

On July 5, 1974, St. Andrew's Church, Indian Head, made up and entered a Centennial Float commemorating our 100 years of service across Canada, and 92 years of Christian witness in Indian Head. The ladies made colorful banners which were displayed on the Float, and six ladies dressed in costumes appropriate to about 1900. Ten children and a Sunday School teacher represented the present. There were also two small churches, one depicting the first church built there in 1882, and one depicting the present Church building, which Mr. Grove built to scale.

Centennial Old Home Week-end St. Giles', Peterborough

St. Giles' Church, Peterborough is planning an "Old Home Week-end" as part of its Centennial Celebrations, for May 31st and June 1st. Registration will be on the Saturday afternoon, followed by a congregational family supper and get-together. On the Sunday morning we shall celebrate the Sacrament of Holy Communion, followed by lunch and a fellowship hour.

Names and addresses of former members and adherents of St. Giles' should be sent to Mr. Keith Kidd, Registrar, Centennial Committee, St. Giles' Presbyterian Church, 641 Huffman Street, Peterborough. Billets for the weekend will be provided if necessary.

Guyana

With regret we report that Miss Eileen Budhoo who has served the Guyana Presbyterian Church as a deaconess for 27 years has resigned her position. Her leadership in Christian education will be greatly missed especially by the women. Let us remember in prayer the work in Guyana, especially the women's work, and all those who are striving to follow God's will in that land.

Book

FAITH UNDER FIRE
by CHRIS PANOS
Whitaker House ....95c.

This book is a direct challenge to the individual Christian to put on the whole armour of God, arm himself with God's Word and "step out from the crowd" and dare to be different—to enlist wholeheartedly in His service—He will put in your heart the faith of Abraham, the courage of Elijah, the strength of Samson, the death-defying determination of Paul, and the vision of John the Revelator—and experience the very same kind of victory they experienced.

Mr. Panos asserts that God uses individuals, not congregations as a whole, in His work. "He has called out one here and one there, filled them with His power—and used them to bring about great revivals."

In his book Mr. Panos describes his awakening to Christ's call in his vision of Christ, while hospitalized after a highway accident. This changed his way of life to preaching and carrying the Bible to other countries. His experiences find many parallels in both the Old and New Testaments. He has armed himself with God's words and promises. "Behold I give you power—over all the power of the enemy." (Luke 10:19), and using this power, with faith has overcome the many obstacles encountered in carrying the Scriptures into lands where they are forbidden. In one incident a Communist guard discovering a Bible in the writer's luggage, still passes him on into the country, Russia.

His help and encouragement by Brother Andrew (God's Smuggler) is recounted and the many preaching successes in India bear witness to Mr. Panos' spirit and zeal.

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In this issue

Charlotte Stuart is deaconess at Queen East Presbyterian Church, Toronto.

Ninette De Gangi is a former member of Council Executive of the Women's Missionary Society, W.D.

Clare McGill is a missionary serving under the Board of World Mission.

Fred Kaan is an associate editor of *The Reformed World* published by the World Alliance of Reformed Churches, and a well-known hymn writer (see p. 20 for references to Presbyterian Book of Praise).

Rev. Terry Samuel, serving under the Board of World Mission, is presently in language study in Taiwan, preparatory to teaching.

In Remembrance

Miss Mary R. McKenzie
Caven, Bolton

Mrs. Mary Clark
Knox, Burlington

Mrs. Margaret MacMurchy
First, Collingwood

Mrs. Maud (McMillan) McWilliam
Duff, Largie

Mrs. Isobel Cudney
Knox, Grand Valley

Mrs. John R. Scott
Presbyterian, Limehouse

Mrs. Andrew (Flossie) Hincks
St. Andrew's, Mount Forest

Miss Mabel Hopkins
St. Andrew's, Mount Forest

Mrs. Frank (Ethel) Smith
Presbyterian, North Pelham

Miss Leila Hurlburt
St. Andrew's, Picton

Mrs. Lillian (Bell) McFarlane
Knox, St. Thomas

Mrs. Florence Peebles
Westminster, Smiths Falls

Miss Mary McCullough
Knox, Toronto

Mrs. Barbara Alsop
St. Andrew's, Chalmers, Uxbridge

Mrs. Sophia Mary Davidson
West Vancouver, Vancouver

Mrs. Ellen McLean
Presbyterian, Weston

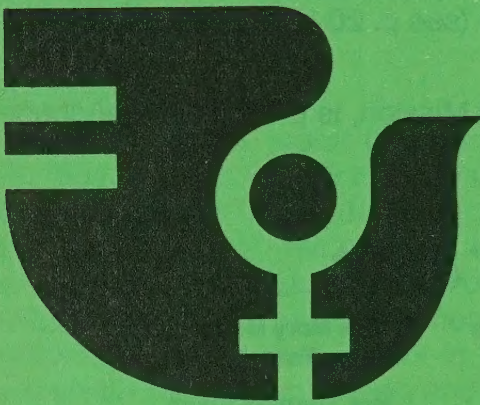
Mrs. Bessie Roberts
Knox, Westport

Mrs. Alma Dundas
St. Andrew's, Windsor

Names to be included in this column must be received by the Glad Tidings Don Mills office within two weeks of date of death. Information required: Christian and surname, church, city, date of death.

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of . . . dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.



International Women's Year 1975

U.N. Emblem for Women's Year 1975 Emphasizes Equality

The emblem consists of a stylized dove, the biological symbol for women and the mathematical sign for equality.

Designed by Ms. Valerie Pettis, a 27-year old graphic designer at Henry Dreyfuss Associates in New York, the emblem symbolizes the continuing concern of the United Nations in promoting the equality of men and women throughout the world.

GLAD TIDINGS

May, 1975

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IN THIS ISSUE

Dr. Arthur Gowland, co-treasurer of the Oshawa Sahel Project, is minister of Knox Church, Oshawa.

Dr. F. G. Stewart, of the Centennial Committee, has retired as minister of St. Andrew's Church, Kitchener, and is living in Baysville, Ontario.

Muriel Sharp is a member of the Glad Tidings staff.

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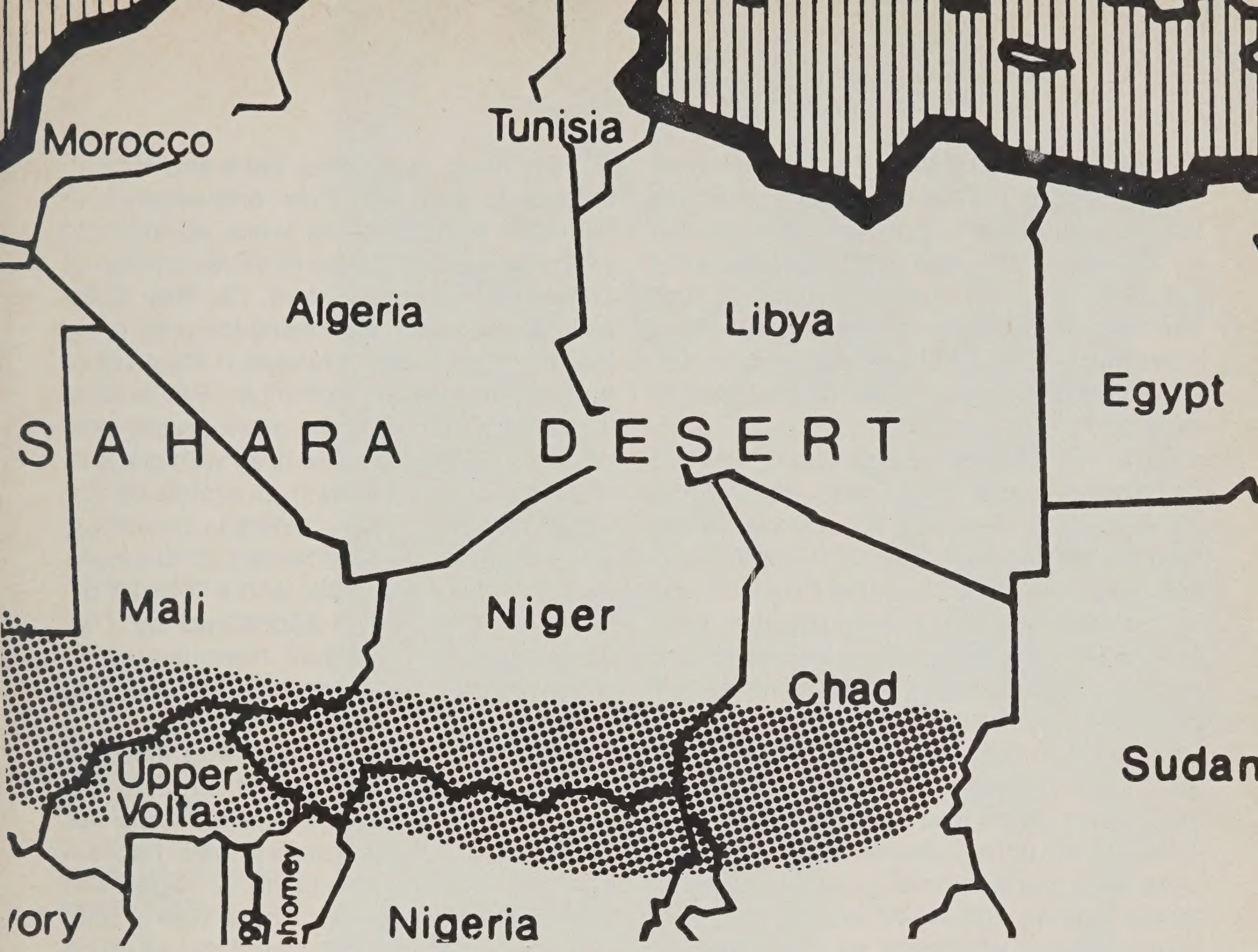

The OSHAWA SAHEL PROJECT

*by ARTHUR J. GOWLAND

Birthday celebrations for most towns and cities follow a fairly uniform pattern, namely, special cultural and sports events, an old home week, the establishment of a new park or two, the planting of a few trees, and a generous supply of entertainment thrown in for good measure! When Oshawa celebrated its fiftieth birthday last year this was essentially what the city fathers planned by way of celebrations. But from an unexpected source there was to come a suggestion that was to introduce an entirely new concept as far as birthday celebrations were concerned. And believe it or not it was a sermon that sparked the change!

Speaking to his congregation one Sunday morning on the subject of Oshawa's fiftieth birthday, Rev. Wm. Jones, minister of the First Baptist Church, chided the city fathers and the people of Oshawa for planning birthday celebrations that were almost entirely Oshawa-centred, and suggested that some opportunity be provided for our affluent community to share some of its blessings with people in another part of the world whose lot in life was not nearly as fortunate as ours. The area that he had in mind was the Sahel region of Africa, that part of Africa bordering on the Sahara Desert, that had not had rain for over six years, and whose people were not only at the point of starvation, but because of their undernourished condition were more susceptible to measles, a disease that often proves fatal in that part of the world.

Hearing of his suggestion, one of Oshawa's papers, *This Week,* gave wings to his idea by devoting an editorial to the subject. What followed was a chain reaction that resulted in the Sahel Project being set up and becoming very popular. Certainly it was the most widely accepted and supported of Oshawa's fiftieth birthday celebrations. Spearheaded by the Oshawa Church Council, a steering committee was set up with representatives from practically every walk of life and segment of society, including churches, the city council, business and professional groups, schools, labour unions, the news media, and with Mayor James Potticary as its Honorary Chairman.

It was decided that the project be called The Oshawa Sahel Project; that the minimum financial objective be $50,000, which is fifty cents per person; that the money raised be used to purchase vaccine to protect people against measles; that we cooperate with Dr. Robert Hingson, inventor of the jet innoculator "peace gun", that can vaccinate 1,000 persons per hour compared to 300 per day by conventional techniques, and who is also the Director of the Brother's Brother Foundation, an organization dedicated to bringing medical help to needy people throughout the world; and that we get in touch with the Republic of Niger, in the Sahel area, to ascertain if they would be interested in this kind of help for their people. The understanding was that a team of doctors and nurses from Oshawa would go to Niger to assist in a mass innoculation programme for their people.

After many telephone calls and trips to Ottawa to talk with their ambassador to Canada, arrangements were worked out whereby an exploratory team led by one of Oshawa's leading doctors, Dr. Roy Rowsell, would go to Niger early in June, to be followed by a team of twelve to fifteen doctors and nurses in September. While all of these negotiations were in progress, individuals and groups were busy with plans to raise the money for such an ambitious undertaking. There were rallies in churches, visits to schools, approaches to business and professional people, and a "Miles-For-Measles Walkathon" sponsored by *This Week,* one of Oshawa's newspapers, in which literally hundreds of boys and girls and men and women participated.

But with projects as with true love the path is not always a smooth one! At the very time that everyone seemed most optimistic, and the exploratory team had everything in readiness to go to Niger, the unexpected happened! There was a military coup in Niger that swept out of office all the people with whom we had worked out our careful plans. Immediately, steps were taken to establish contact with the new regime, and confident that everything was again under control, the exploratory team set out for Niger. But alas when they arrived in Niger they were to discover that the one person with whom they were to work, the Minister of Health, had not so much as heard of the Oshawa Sahel Project! And not only that, though they had taken nine thousand dollars worth of measles vaccine with them, no opportunity was given them to use the vaccine. They were given an understanding that it would be used, however. As a result, apart from seeing firsthand how urgent was the need, their only achievement was to discover that our original plan to carry out a mass innoculation programme was no longer feasible!

But the steering committee did not give up. When the original plan didn't material-

Dr. Roy Rowsell administering some of the vaccine in Niger.

ize, enquiries were made to ascertain in what other ways the money raised could bring help to the people of Niger. In January we got our answer. Church World Service is building a new pediatric clinic at Agadez in central Niger, but they have no money with which to proceed. The balance of the money contributed by the people of Oshawa, along with a grant from Canadian International Development Agency (CIDA) amounting to $43,000 will, therefore, be used to build this much needed clinic in Agadez, and it will be called "The City of Oshawa Pediatric Clinic."

While this project entailed a lot of time and energy on the part of many people in Oshawa, it has been eminently worthwhile and we have learned many valuable lessons:

1. It has shown that people from many walks of life, and groups of widely differing goals can join forces and work together effectively in bringing healing and help to their fellowmen in need.
2. It has given us a new appreciation of the importance of the role of the news media in the life of our communities. Without the invaluable assistance of Oshawa's two newspapers, the *Oshawa Times* and *This Week,* and radio station CKLB, our project could not have been the success that it was.
3. While it may be good for a city's ego to try to do its own thing by way of helping people in other countries, as far as the people in those countries are concerned, it is preferable to work through the agencies already established in a country. Such agencies understand the situation and the real needs of the people, and are able to maintain a service on an ongoing basis.

In this Centennial Year of The Presbyterian Church in Canada and International Women's Year, we recognize Mrs. R. G. MacBeth as one of the dedicated and faithful Christian workers in the life of the Church. It is interesting to note that Mrs. Mary Macpherson, who has written this article about her mother, has a life membership certificate in the Women's Foreign Missionary Society (1903).

Mrs. R. G. MacBeth

Because this is Centennial Year for The Presbyterian Church in Canada and International Women's Year, it seems appropriate that we should take stock and look back through the years to remember women who have shared in the history of our church and our country. Many women of the past have helped to build a good and lasting foundation. How often a church's success or individual greatness has been achieved because of some quiet, faithful soul, who never dreamed of the importance of her task.

I remember my mother as one of those faithful souls whose heart was always in the work of the church and the Women's Missionary Society. This interest began in her youth in the town of Oakville, Ontario. Later as young women, she as a soloist and her sister an organist served in the choir. Their musical training was shared with great zeal in the Sunday School, prayer meeting and other programmes of the church. Their father was an elder in the church, a business man and at one time mayor of the town. Both parents felt it was an honour to serve the church and encouraged their family to follow their example.

My mother met the Rev. R. G. MacBeth while he was visiting a niece and nephew in Oakville, the children of the late Rev. and Mrs. James Nisbet who had been devoted pioneer missionaries in western Canada. As a result of this meeting my mother became Mrs. MacBeth and began a new life as a minister's wife in Augustine Church, Winnipeg.

Later my father became the minister of First Church in Vancouver, British Columbia. While he ministered there the 29th General Assembly of The Presbyterian Church in Canada met in Vancouver in June 1903. This was an historic occasion as it was the first time the Assembly had ever met in that far western province. In those days, it was considered quite a trip from the east to the west coast of Canada. A special train was arranged for the commissioners. The journey required several days, and to avoid travelling on Sunday a day's stop was arranged by the commissioners, and the journey resumed on Monday morning.

It has always been possible to enlist women to look after the needs of the local congregation. At one time it was thought advisable to combine the local and the missionary meetings into one, thus saving extra meetings. The WMS programme was to be dealt with at the close of the other. It was well planned and arranged ahead of time but a few women felt it was time to leave before the missionary part as they had no particular interest in missions. It was hard to be brave and unmoved under these circumstances but women like my mother persevered with patience. As time went on, the women, learning more of the work done by missionaries and lay workers at home and abroad, became enthusiastic supporters of the missionary cause. They realized that others needed help and consideration and "to whom much is given, much is required."

Gathering 100 subscribers to the missionary magazine was one method my mother used to reach those who did not attend the WMS meetings. This was done by personal visits to the homes, and all on foot. Some officials questioned at the time whether or not there was some mistake as this was such an unusual number of subscriptions to report. What a comfort to find that even a few of the non-interested later became faithful and active in the women's work of the church.

Who remembers the "mite-boxes"? Those were the boxes which were delivered and picked up, for the most part, in person, at a time assigned. It was done to the enrichment of those who gave, however small the amount, as well as assisting in the finances of the missionary program. Money was not the only objective and there were many good faithful women whose names we cannot record here, but they are known.

At meetings there were interesting speakers and pictures to tell of the work being done and of the individuals who were helped and encouraged thereby. One specially planned meeting was well attended. The WMS interest was growing. On a Sunday morning, after the service, a faithful church member, an elderly gentleman, said to my mother, "Thank you, Mrs. MacBeth, for the pleasant evening." Knowing that he was not present she replied, "I don't remember seeing you there, Mr. A." "Oh, no," said Mr. A. with a twinkle in his eye, "It was a good meeting and all my women folk were there and I had a nice quiet evening at home."

In the early days of the WMS, the bale was always of interest to those who wished to have a part in helping those in need. There were pioneer families and others arriving from overseas and the eastern provinces. My mother with those in her church gave clothing and encouragement to those who were strangers. It was often to the church they came and especially to the minister's home, whether they believed in the church and its work or not! It is impossible to tell what good was accomplished, but we know that the cause prospered from humble but earnest, sincere beginnings. Christian women realized that they must help their less fortunate sisters in this and in non-Christian lands. It had a far-reaching influence for love accompanied the tangible gifts. "Little is much, if God is in it."

We often hear it said these days, "we must get back to the personal touch!" In those days the faithful women always used it and practised it. My mother visited in the homes of those in need, the bereaved or ill or lonely, with a message of comfort. During the war years, there were soldiers' wives in the hospital to visit. In this way my mother and a friend brought comfort and cheer to many a sad one. It took so little to make people happy, just a touch by women who knew how to give it, or a cheering word and a kindly deed. The women visited would say, "It is so good of you to come, and to care."

May I tell of one young mother who saved her babies' dresses and things to give to someone who would appreciate them, "not just anyone," she said. When she heard that the WMS was sharing with someone who was not able to get any new clothing for her children, the precious parcel was given gladly to be sent to a lonely and discouraged mother. Figuratively, what a word of cheer was in that parcel with its pretty ribbons and wee booties. A mother had a new "vision" of mission—both the giver and the receiver!

The Chinese Mission was another interest of my mother. The late Dr. David Smith was the minister to the Chinese people in Vancouver. Many Chinese people were helped with English classes and the evening session closed with a short devotional message, a few hymns and sometimes extra music. On Sunday afternoons there was a class for young men. They showed their kindness and interest by each inscribing his name in the back of my mother's Bible, as the Chinese names were not easy for a Canadian. These Chinese men remained with the Mission which was a wonderful help to them as well as to the community.

Writing about what a person does or has done—leaving out home and family and entertaining of helpers and missionaries and workers—one wonders how it is done! How good it is to spend one's life for something that outlasts its influence and goes on and on! Personal sacrifices are not mentioned in this article because dedicated people like my mother made these sacrifices naturally as part of their life for others.

Family worship was always a regular custom in the MacBeth household. On Sunday evenings when the children were too young to go to church we loved to hear our mother read stories based on the Bible and to this day the book my mother used is in my possession and has provided stories for my own children as well as for use with little ones on many, many occasions.

Happiness comes to those who know what life is for! My mother knew that her life was to walk in harmony with God, to serve and help others whenever the call came. "No age is degenerate in which such lives are found."

As we remember faithful women of the past, our hearts are warmed and we can take fresh courage. Like these faithful women we must learn to do our work faithfully and earnestly and then leave it in Higher Hands.

"A noble life, a simple faith,
An open heart and hand,—
These are the lovely litanies
That all folk understand."

—by Mary Macpherson

ANNUAL W.M.S. COUNCIL MEETING

Ewart College, Toronto

May 26-29, 1975

Theme: Thine is the Power

Monday, 8 p.m.— Miss Mary Whale, Secretary for Mission Personnel, Board of World Mission

Thursday, 7:30 p.m.— Miss Margaret Kennedy, Bhil field, India

Mrs. M. DiGangi will lead in worship each morning and introduce the Bible study.

1875 1975 2075

CENTENNIAL CELEBRATIONS

by DR. F. G. STEWART

"At last has dawned the long-awaited
year,
When through our land exultant strains
we hear,
Uplifted voices singing true and clear,
Hallelujah! Hallelujah!"

Nothing could be more prophetic than the words of Dr. V. Isabel Jones in her award-winning hymn written by this devoted member of First Church, Regina. The Centennial is no longer a set of ideas and suggestions created by a committee producing circulars and writing memos. It has become a fire alight in a great Christian family with a proud past and a challenging future. Banners are waving and children are dancing in Holy joy and true celebration. The excitement is from coast to coast and around the world in churches in Nigeria, Taiwan, India, Japan, the West Indies and South America. Family members will be joining us in the centennial year from around the world. Not the least of them will be the Ladies Choir from the Korean Christian Church in Japan.

Korean Ladies Choir

The Choir will arrive in Vancouver on May 10th. Its members have been very busy for over a year preparing costumes and a magnificent musical program as well as creating cultural dance expression, and gathering the funds to bring them to Canada and back home again. While here they will be guests of The Presbyterian Church in Canada. Nearly thirty concerts and public appearances, concluding with a visit to the 101st Assembly in Montreal in June, will enable us to provide this hospitality. The group will consist of thirty people,—twenty-six young ladies who form the chorus and a leader, accompanist and two representatives of their church. An itinerary of their visits and concerts will conclude this article.

Other Celebrations

The creative vitality of our celebration is now at the congregational level. Every mail brings letters not asking for help but telling what is happening in congregations. Congregational projects include redecorating churches, providing new facilities and in several cases building new churches. Memorials are being erected to bring the history to life. Books and brochures are being written to relive the enthusiasm that must carry us into the next century. Gifts are being given by larger congregations to mark sentimental associations over the years. Centennial signs by the hundreds are erected. There are twinning gifts from other congregations as tokens of good feeling. Some suburban congregations are redecorating and furnishing well-worn downtown social centres. Plays are being written and performed. Choral festivals are being arranged and preaching missions are the order of the day, some stressing the church of yesterday, some looking out to the church of tomorrow. Inter-church and community visits are planned, some taking a group to far-off places and return visits are arranged. One presbytery has booked a charter flight to the land of our Lord.

If all this were just the frills of a great Presbyterian party it would be sad for it would soon wither and die. It is the product of a mighty deepening of our spiritual life. It springs from the solid rock of a certain knowledge that Christ has been manifest in the witness of our Father. We are assured that there is also a living fountain of hope to carry us boldly into the future.

Studies in depth of the past are being carried out in the use of our centennial publications in the field of history, *The Enduring Witness,* biographical sketches and many other sources of information. Every department of our Church's life, young and old, men and women, missions and stewardship have programs of study. These well-planned curriculums are now in full use and we are confident not only of the renewal of our emotional vitality but are acquiring a knowledge that gives direction and meaning to our efforts.

Here are a few celebration items and ideas that are available:

1. Lapel pins for children and adults. (Presbyterian Publications)
2. Recognition scrolls for honorary members. (Rev. Gordon Fish)
3. Bumper Stickers. (Mrs. Peggy Brown, St. Andrew's, Kitchener)
4. Communion Tokens. (Dr. J. A. Johnston, McNabb St., Hamilton)
5. Beautiful Bible Brochures (give-away gift from Bible Society).

Two great events of the church in 1975 are:

1. 101st General Assembly in First Church, Montreal.
2. The Congress—Last Weekend in June at McMaster University.

Special Televised Service

On June 8th the CBC will carry a service planned for the opening of our second century. It is designed to be used by all churches in Canada. Orders of service will be available and, by the use of television in your church, you can take part with our whole family across Canada. The service of praise is led by the Centennial Choir under David Christiani. It is supported by a fine brass ensemble. Dr. J. A. Johnston, Chairman of the Centennial Committee, will preside. Rev. Walter McLean will lead in worship. Dr. F. G. Stewart will preach. The Banner display is under the direction of Sheila Kirkland.

The itinerary of the Korean Choir

May 10	**Canadian Welcome and First Concert in Vancouver**
May 11	**Sunday in Vancouver area churches**
May 12	**Trip through mountains**
May 13	**Grace church, Calgary**
May 14	**Concert in Sylvan Lake**
May 15	**Concert in Lloydminster**
May 16	**Concert in Saskatoon**
May 17	**Concert in Regina**
May 18, 19	**Weekend in the Winnipeg area with fellowship and concert**
May 20	**Concert in Fort William**
May 21	**Concert in Sault Ste Marie**
May 22	**Concert in Sudbury**
May 23	**Concert in Orillia**
May 24	**Concert in Owen Sound**
May 25	**Services and concerts in Guelph and Fergus**
May 26	**Concert in Hamilton**
May 27	**Concert in London**
May 28	**Concert in Windsor**
May 29	**Concert in Bruce-Maitland Presbytery**
May 30	**Concert in Niagara Falls**
May 31	**Concert in Cambridge (Galt)**
June 1	**Services in Waterloo—Television in Kitchener—Rally in Toronto in afternoon and concert in evening**
June 2	**Concert in Thornhill**
June 3	**Concert in Uxbridge**
June 4	**Concert in Campbellford**
June 5	**Concert in Arnprior**
June 6	**Concert in Ottawa**
June 7, 8	**At Montreal and 101 General Assembly**
June 9	**Return to the West Coast**

Women's Literation in Africa

by MARION HALVORSON

Dr. Marion Halvorson is a literacy consultant for Africa with Intermedia, the communications and adult basic education arm of the National Council of Churches. She lived in Tanzania from 1946 to 1973 and was a missionary of the Evangelical Lutheran Church for 17 years. Since 1963 she has participated in workshops for preparing basic literacy materials in many African countries, and she has helped train teachers and supervisors for Adult Education Programmes of both churches and governments.

Rebecca picked up the Swahili Bible and started to read slowly the first verses of St. John's Gospel. When she reached verse 8, she stopped, clapped her hands and said, "I can read it! I can even read the Bible!" Then she turned to me and added, "Do you know what I used to do? When my husband said, 'Get the Bible for devotions,' I would give him the book and walk outside!"

"Why did you do that?"

"Oh, I got so tired just listening . . . listening all the time. But now when I go home, I'll say, 'Tonight it's my turn to read!' "

When Rebecca enrolled in a five-week

intensive literacy-homecraft course at the Women's Seminar near Singida in Central Tanzania she couldn't, as she said, recognize *a.* But she was one of those very quick learners and during the five weeks she not only finished the 2-book primer series 'Learn to Read and Take Care of Your Family' but had read several follow-up readers as well. Now she discovered she could even read the Bible.

Like many other mothers of this generation, Rebecca had not been permitted to go to school as a child. Only the boys in the family were privileged to become students. They would hopefully get jobs later and bring their earnings home to *baba;* but a girl would marry at 14 or 15. Why waste school on girls?

During the early 1950s there was a real battle to persuade parents that girls should be sent to school. I recall in 1953 a parent-teacher meeting in one of the Lutheran Church's primary schools in a remote area of Central Africa. Only a handful of girls had enrolled and Mr. Andrea Yesaya, the Supervisor, was trying to convince the parents that their daughters would make better wives and mothers if they went to school. One respected elder stood up and challenged him, "You think God would be pleased if we send our girls to school? Let him prove it! If it rains today, we'll believe you and your daughters can come to school!" The crowd shouted approval and clapped their assent . . .

The day was clear and cloudless. Rains had been delayed for weeks and unless they came soon there would be little harvest. I looked at Andrea and was glad I wasn't in his place, but I heard him say with a chuckle, "Good! We Christians will pray and God will send rain. Then you'll keep your word?"

"Ndiyo . . . ndiyo . . ." (Yes . . . yes . . .). They were sure they had won this battle. His was a short prayer. I confess that my faith didn't have mustard seed size. The meeting carried on with discussion about school gardens, fees . . . Then came the rumbling of thunder and a darkening sky—followed by those first huge rain drops! Before they retreated for shelter to the school room, the elder spokesman threw his cloth over his shoulder and said, "Your God wants our daughters in school. They will come!" The next time we visited that school over one-third of those enrolled were girls.

That was over 20 years ago. In today's Africa it is difficult to provide enough schools and teachers for all the youngsters of both sexes vying for places in both primary and secondary schools.

Among today's generation of adults (who were the children of the early '50s), the illiteracy rate among women is often between 80-95% while among men it is 30-70%. Among the 2.5 million adults in informal adult education classes in Tanzania about 75% of the first-stage learners are women. Tanzania has one of the most effective and intensive programmes among the new nations of Africa in its drive to "eliminate illiteracy" during this decade.

"Development cannot wait for the young people now in schools to grow up," says the Hon. Dr. J. Nyerere, president of Tanzania. "We must educate adults. They must learn to farm with today's techniques. Mothers and fathers must learn how to protect the health of their families NOW."

NOW is the key-word—and in Tanzania that *now* is being translated into action. Linked with reading are demonstrations to grow better cotton, bananas, coffee, tea and rice. Women are learning to read from books which teach better nutrition, health and family care. Reading is reinforced by weekly demonstrations. They not only read *uji* (gruel) but they cook infant gruel enriched with egg, fish powder and milk; they read and write *kula samaki* (eat fish) and learn to prepare fish in more appetizing ways. They read *panda mipapai na mipera* (plant papaya and guava) and get seeds or seedlings to plant at home.

At a recent East African Conference on Adult Education in Dar es Salaam, the Hon. John Mwanakatwe, Zambia's Minister of Finance, charged Adult Education with the responsibility of women's emancipation. "In most countries," he said, "women are still exploited and underprivileged. Frequently this is a result of under-education and the taboos of certain social systems."

Even taboos and superstitions gradually yield as women meet together to read, discuss their problems and learn together . . . .

While we were writing a literacy-homecraft series in Swahili with a team in Lubumbashi, Eastern Zaire, the headmistress of a Home-Craft Centre introduced us to her class of 22 mothers who had just enrolled. One mother had brought her 3-year old child who was carried on her back and appeared to be no more than 8 or 9 months. She was still being breast-fed and taking no other food. A visit to the baby clinic confirmed a diagnosis of severe malnutrition without other complications. Very gradually the child learned to eat gruel enriched with milk. Later they pounded down dried *kapenta* (sardines dried), and the taboo against eggs yielded as Masanga saw other mothers' healthy babies thriving on egg-gruel. In a few weeks little Kabulo was laughing and playing with other youngsters. When *baba Kabulo* came to fetch his wife and child at the end of the course, he could scarcely believe this was his sickly whining baby he had left at the Centre four months earlier. "This is a miracle," he said. "In our village most of the children are thin and sickly as Kabulo was. And you say she had no injections? That *food* was her only medicine?"

Measles is one of the greatest killers in many parts of Africa. In one class a young mother named nine children who had died in their village during recent months—many of them from measles. "But we didn't know," she said, "that children with measles should be kept warm and not be out in bright sunlight. We have the custom that they must be bathed in cold water and kept outside where the breeze will cool their hot bodies."

In adult classes in Rhodesia, the majority of learners are women. Besides reading and writing, learning new farm practices and homecraft, they become members of a credit union and save small sums each week to buy fertilizer in bulk lots at cheaper prices. Their follow-up courses include home budgeting, which attract both new and semi-literates. At the certificate-giving festival a middle-aged mother reported, "We used to have many arguments at home because I just couldn't remember how I spent every cent of the household money. But that's all over now. I just hand my husband the account book and he has to argue with it—not with me!"

These exclamations of surprise and joy result from what many of us take for granted as common sense. A basic tool for acquiring this sort of 'common sense' on a mass scale is literacy. It has proven functional and relevant in the day-to-day activities of the newly literate and is the first vital step in the development of a fuller and richer life.

—Intermedia.

IMPORTANT NOTICE

New Prices—WMS Membership Pins

Gold-filled Honorary Membership Pin—$17.00
Gold filled Life Membership Pin—$9.50

Effective June 1, 1975, Honorary Bars to be attached to pins will be discontinued.

Be Happy to Be You

by MURIEL SHARP

Do you ever feel strange—different to any one else? Do you ever feel that no one understands you—that every one around you is different to you? Let me tell you, this feeling comes to all people and is one of the battles in life we have to fight for ourselves. We have to come to know ourselves, and in the process we often feel lonely and uncared for. We feel sometimes as if we are a little speck in a vast universe of people who are busy with their own affairs.

Stop for a few minutes and look at yourself. You are unique! It's quite true. There never was and never will be another person just like you upon this planet earth. How does that make you feel? Lonely? It shouldn't.

A jeweller may say of a gem, "This one is different, it is one of a kind, there isn't another like it." You are such a gem. You are priceless.

God has made you different from anybody else. There is no other person with the same capabilities, the same abilities, the same personality as you. God has made no duplicates. It is true, we all have very much the same kind of feelings, thoughts and emotions, but there is no one quite like you. You look different, have a different face, different expression, different skin, eyes and hair. God has purposely done this so that all the features blend in together to make a unique person. Someone may say, "I wish I had curly hair like yours, I envy you your curly hair." Why should he feel this way? God has made each with a different hair texture to suit a particular face.

Each one has been given different talents and characteristics and there is no need to envy any one else or be jealous of another. We have each to find our own particular abilities and work along that line, filling that niche in the world and giving to the world the distinct abilities we have. So, be yourself! Be you and be happy to be you. Be happy to be what God has made you. If He had wanted you to be different, He would have made you different.

Just think for a moment! Wouldn't it be difficult if we all looked alike. Why we wouldn't know each other. We'd see ourselves everywhere we went; the same hairdo, the same dress, the same suit. There would be no need for manufacturing styles or materials. And the world would be small and boring, lacking enterprise and initiative if we all were able to do the same thing and did only that. There would be no expansion, no need for inventions or growth. Isn't it wonderful how God has made us and how He has provided for the world's needs!

So, give to the world around you your own distinct personality with your own peculiar talents and abilities. Make the world better because of you and what you alone can give. Remember, if you fail to give what you have and what God has given you, the world will be the poorer and the people around you will be the poorer. You will never know what you have or what you can do or give until you stretch yourself. Life has a habit of giving back to us and if we give in simplicity it may come back with flashing radiance. Sometimes it is given back to us in double measure, sometimes a hundredfold. Life is a mirror, reflecting back at us what we give. Make sure your image is a good true one.

In Christ's eyes you are that priceless gem of rare beauty. The Lord Jesus Christ came to earth and gave His life that He might buy you back and own you as His precious jewel, bring out your exquisite lights, shades and depths of colouring and take you to be close to Him forever, where you will enjoy all the joys and glories that are His and develop more and more beauty and loveliness as you take on tasks of His assigning, particularly for you. You are precious to Him. He paid everything He had to own you.

So, get in touch with Him and keep in touch with Him each day so that your best is brought out and you develop and grow into His likeness. Hold your head high. You belong to the King of this vast universe if you have come to Him; you belong to the One Who created it all and flung the stars into orbit, and one day if you are faithful, He will reveal to you many of His secrets. You are royalty. He is working so that one day you will live with Him in His palace. Walk and act like a prince and princess, never lowering yourself to the baser things of this life. Learn now to live by watching your older Brother and continually asking for His direction and guidance. The wonderful thing is that you can talk to Him now and He can talk to you. Fill your mind with what He says to you in His Word. Give yourself completely to Him, for when He is in control and takes command, your search is over, life becomes settled, secure and full of meaning and all the loveliness of your nature shines forth more and more radiantly.

Intercessory Prayer

Members of the World Alliance of Reformed Churches (Presbyterian and Congregational) are especially remembering Christians in the following Churches during the month of May. Let us join with them in prayer.

May 4	Presbyterian Church in Trinidad and Grenada Waldensian Evangelical Church of the River Plate (Uruguay) Presbyterian Church of Venezuela
May 11	The Presbyterian Church in Canada United Church of Canada
May 18	Associate Reformed Presbyterian Church (USA) Cumberland Presbyterian Church (USA) Hungarian Reformed Church in America
May 25	Presbyterian Church in the U.S. Reformed Church in America

NEWS

From Board of World Mission Annual Meeting, March 11-13, 1975

The Board finalized the appointment of Dr. Dillwyn T. Evans of Thornhill Presbyterian Church as Superintendent of Missions of the Synod of Saskatchewan subject to his release by Presbytery from his present charge.

Also appointed as Superintendent of Missions of the Synod of Alberta was the Rev. George Johnston of Ingersoll, Ontario subject to his release by Presbytery from his present charge.

The Board noted the birth of a daughter on February 12, 1975 in Taiwan to the Rev. and Mrs. Terry Samuel who are doing language study in Taipei in preparation for working with the Presbyterian Church in Taiwan in a ministry of music.

Dr. Horace Russell, principal of the United Theological College of the West Indies in Kingston, Jamaica was the special guest of the Board and conducted most meaningful morning worship each day the Board met bringing a stimulating and thought-provoking message of Bible study/meditation. Dr. Russell also participated fully in the study groups and general discussions of the Board bringing valuable insights from the Caribbean perspective at many points. Following the Board he carried out a heavy schedule of meetings with theological colleges in both Toronto and Montreal. He was speaker at the World Dimension luncheon of the Ecumenical Institute of Canada on the theme "Theological Reflections: Caribbean Perspective".

Dr. Russell

The resignation of Dr. Howard A. Doig from the staff of the Board of World Mission was received and accepted with deep regret to be effective December 31, 1975.

Dr. Doig

Dr. Doig served first as assistant secretary for Home Missions then became secretary for Home Missions and since the inauguration of the Board of World Mission has served as secretary for Finance and Administration. Tribute was paid to Dr. Doig for his years of service and magnificent contribution to the work of mission in Canada. At the Board of World Mission dinner held in the Hungarian Presbyterian Church, a presentation was made to Dr. and Mrs. Doig. In responding to the tribute, Dr. Doig stated that he had never once regretted becoming a Presbyterian minister, that he enjoyed every minute of his years of service on the Board and found in that service a real fulfilment of his ministry in the name of the Lord Jesus Christ.

During the course of the Board special overseas missions speakers were heard including Miss Beatrice Scott who has re-

Miss Scott

tired from overseas service and to whom a presentation was made at the Board dinner. A tribute of appreciation was paid to her by Miss Mary Whale, Personnel Secretary, on behalf of the Board of World Mission. Other missionary speakers included the Rev. Clare McGill who returns to Taiwan in the summer of '75 after a year of furlough studies and deputation in Canada.

The Board noted that Miss Agnes Hislop will be in Canada on furlough from her work with the Church of North India in the Bhil area which is within the diocese of Bhopal. She arrives at the beginning of May and will devote the month of May out of her short furlough to deputation work within the Synod of Hamilton and London. Enquiries should be directed to the Rev. Cal Elder, Synod Superintendent of Missions for Church Development.

It was reported to the Board that the Rev.Jack McIntosh and family will be home on a four month furlough during the spring and summer of 1975. They will be with the Korean Choir from May 10 to June 10 as they travel across Canada and then will be available for two weeks of deputation work in the summer of 1975.

Miss Wilma Welsh will be returning within a brief time terminating her overseas service. Her plans upon her arrival in Canada are not yet decided.

Miss Mary Nichol who served for over twenty years in the Bhil area as a missionary under appointment by the Woman's Missionary Society (E.D.) was present and addressed the Board regarding her more recent work with the World Health Organization in the state of Bihar in India. She referred to many of her reactions working under a non-church agency and having many more contacts with non-Christian colleagues which she found both stimulating and challenging. She gave a run-down of her work in family planning, public health and auxiliary nursing duties such as training of mid-wives.

Miss Joy Randall and the Rev. Ted Ellis, both home on furlough from Taiwan and planning to return sometime in the summer of 1975, addressed the Board on their work and their furlough experiences doing deputation and study in Canada over this past year.

Miss Kennedy

Miss Margaret Kennedy arrived in Canada just in time to be present at the Board and addressed one of the sessions on the Church of North India with which she is now working in conjunction with women's work and stewardship education. Miss Kennedy is Special Centennial Missioner who has been meeting with churches and will continue to do so right through till mid-summer sharing insights from the gospel in India with Christian Canadians today.

NEWS (cont'd)

Director of Mindola Christian Centre Visits Canada

The Christian Centre in Mindola, Zambia, is endeavouring to serve the needs of many African nations, according to its Director, Mr. Jason Mfula, who visited the church offices in Don Mills, on the last lap of a seven and a half week trip to publicize and gain support for the Centre.

When the copper mines first opened up in Zambia, Africans came from Malawi, Rhodesia and Uganda to work in the mines. They wanted to find a place to worship together and their first gathering was under a big tree in Kitwe. Not far away, in what is now Mindola, two ministers started to build a school for social work. This broadened to include educational and evangelistic work.

When the government became interested in providing educational and medical services, the centre at Mindola turned to other needs. The move of men from rural areas into the towns and cities to work in the copper mines, leaving wives behind, made homes very unstable. Later, some of the women also came to the cities. But there were problems. So courses were set up to teach the women personal hygiene, nutrition, and child care. This very often included assistance in starting a vegetable garden in the family's backyard, and in raising poultry, as malnutrition among children is a serious problem. Mr. Mfula said that four out of ten children in Zambia die from malnutrition before the age of five, and it is not because of a shortage of food, but because of insufficient knowledge about nutrition and the influence of cultural beliefs about some foods. The Centre has a pan-African course for women when women leaders from other African countries who had formerly gone overseas for training now come to Mindola.

There are Schools on Wheels when two staff members go out into remote areas to conduct courses. Women who in the past have complained "what has been done for us?" begin to ask "what have we been doing to help ourselves?" Staff at Mindola are invited to come in and run three or four month courses. Then, when the seed has been sown, the staff moves on to another area. Very often organizations in the community who would not work together formerly are brought together through these endeavours.

There is a seven and a half month course for Youth workers from all of Africa at Mindola. There is the Young Farmers Club and the Pre-Employment Scheme where young people are taught screen printing, tie dieing, pottery, woodworking and other skills. A Revolving Fund makes funds available on loan for those wishing to set up a business for themselves.

An industry and commerce program attempts to work out problems and needs in community and industry, and a Conference and Research Program looks at the issues which confront young nations in Africa. Although Mindola is located in Zambia, it strives to serve needs of southern Africa, and invitations have been received to conduct courses in Zaire, Botswana and Mozambique.

The Board of Governors of the Centre is a representative body with 24 members. Six are representatives of the Church Council of Zambia, and others include the General Secretary of the All Africa Council of Churches, five staff members of the Centre, representatives from mining companies, a member of parliament and a member of a trade union.

Financial support comes from Churches in Germany, Switzerland, United Kingdom, Sweden, Denmark, New Zealand, Australia, United States and Canada, although 55% of expenses are met from sources within Zambia.

Mindola itself is situated on 120 acres of land, much of it not in use, and one of its immediate objectives is to cultivate sufficient land there to provide food for the Centre, where 200 meals at a sitting are sometimes prepared. Eventually it may be possible to increase production to the point where additional income can be brought to the Centre from this source.

Christian Writer Receives Top Award

by AKIKO YAMAGUCHI

"Earthen Vessel", a short story by Hiroo Sakata, is one of two works to receive the coveted Akutagawa Prize for the first half of 1975. The prize is one of the most highly esteemed awards in the Japanese literary world.

Sakata's story *(Tsuchi no Utsuwa)* first appeared in the *Bungakukai* magazine last fall. The story describes the death of an elderly Christian woman and the reaction of her children, a daughter, a younger son who is a novelist and an elder son who is a most practical businessman. The mother is a dedicated Christian who has always been active in various Christian groups including the temperance union. Her personality is strongly influenced by both the persistence of 19th century Japanese women and by her childhood contact with various missionaries.

The strong faith of this small woman sustains her even when she learns that she has terminal cancer. She considers it her duty to fight the suffering. Yet in the end she becomes only half-conscious and turns into herself and her life of suffering. However, her children, who had once thought of euthanasia, still recognize her smile as only a family can. Finally, the last moment comes . . .

Sakata's style, dry realistic, makes the story a kind of "modern requiem" in its lack of sentimentality.

The Protestant writer is well-known for his work as producer of the Christian Pavilion at Expo 70 and as a Christian hymn writer. Raised in a Christian home in Osaka, his mother, Mrs. Kyo Sakata, was well-known among Japanese Christian women for her dedication to local Church Women United and other Christian organizations.

Those who knew Mrs. Sakata say that her son's story describes her perhaps more vividly than any other tribute to her. The son's words remind us of one who would "go out to her work for the needy with the same steps as a young girl going to meet her lover"—forever with affection and respect.

Sakata shared the Akutagawa Prize with Keizo Hino whose story, "The Setting Sun," concerns a Japanese correspondent in Seoul who falls in love with a Korean girl.

in the world

by marjorie ross

By now, most of us will have our gardens in. Only a few things, tomatoes for one, which must have the real warmth of summer to flourish, remain to be planted. All of us who live in a northern climate where it sometimes seems as if spring will never come, must share with our primitive ancestors a thrill of new vitality, an upsurging of life in our veins, when the returning warmth and light of the sun puts dark winter behind us. For me, the pleasantest time of year in Canada is those first few weeks in May after Daylight Saving comes back. I know that farmers and their cows don't hold with Daylight Saving, but for city people the long light hours after supper in May and June when you can work in the garden, or just enjoy sitting outside, are enough to make us feel that, after all, we don't have to move to California for life to be worth living!

Yet, we all know that the warmth and light we are welcoming now will be taken away from us. By August the evenings are shorter. By September there will be frost at night, and the cold dark days of mid-winter are not far off.

The harshness of our Canadian climate is a fact of life. Since the beginning of European settlement men have fought to create a hospitable environment in weather conditions that seem either too hot or too cold.

For three centuries, we Canadians could only endure the winter, the whole family huddled around a smoky fireplace, or later, the wood-stove. Icy bedrooms made necessary those heavy woollen blankets most of us have no use for, and undoubtedly contributed to the death of many of our ancestors who caught a cold, went to bed, and there developed pneumonia. Not only was the winter cold, but it was dark. On short winter days ordinary folk ate their last meal by the dim flicker of a single smoky lamp, or by the light of the fire. Then they rolled themselves in the blankets and went to sleep. Only the wealthy could afford the means of dispelling the darkness in order to continue working, or playing regularly after dark fell.

But all this is history. For several generations now, Canadian houses, in the cities at least, have had central heating. The kitchen stove was replaced by a furnace in the cellar, burning coal and later oil, with outlets into every room. Eager to compensate for the cold outside, Canadians began living in hothouses, where men could sit in their shirt-sleeves, and women wore cotton house dresses all year round. Immigrants from the Old Country, where snow seldom lies on the ground, found that half their clothes were too warm for Canadian living. The British climate may be milder, but in winter the temperature is in the '50's indoors and out!

As we have dispelled the cold of winter, so have we dispelled the dark. A blaze of electric light sprang up in Canada at the beginning of this century which, thanks to our abundant sources of water or hydro power, cost us less than it costs any other people on earth. Electricity has brought us many labour saving devices but the most profound change it has had on our way of living is that it makes possible turning night into day. The going down of the sun now means no more to urban Canadians than an unconscious signal to switch on the lights.

Why am I going into all this? What is remarkable about warm bright houses glowing in the dark of the snowy Canadian wasteland? Am I simply going to tell you to count your blessings and be thankful you didn't live a century ago? It's not that simple, I'm afraid. Perhaps we should be thanking God that we won't be living a century into the future!

Eighteen months ago, in the aftermath of the Yom Kippur War, the Arab states that control a very high percentage of the world's oil production suddenly slapped an embargo on oil exports to countries that were supporting Israel. The embargo was lifted before long, but the royalties which the oil companies must pay to the governments from whose land the oil is taken were dramatically increased. This increase in the cost of production (plus, it is said, a healthy mark-up) was passed on to the consumer by the oil companies. This has meant that all forms of petroleum, from gasoline to run our cars, to heating oil for our furnaces, to the petro-chemical industries which produce plastics and synthetic fibres, have increased significantly in price. This is one of the factors in our present inflation.

However, the real importance of the oil crisis is that it has opened our eyes to our dependence on oil in all aspects of our Western society. This dependence makes us very vulnerable in our dealings with those who control it. Next month, I want to devote this space to a consideration of OPEC, the Organization of Petroleum Exporting Countries, which is the first alliance of Third World Countries to exercise real power over the industrialized Western world. Right now, I want to think with you about the problem that lies behind the present oil crisis. It is our dependence on oil that gives the oil sheiks their power. What are we going to do when even they have no oil to sell, at any price?

We have gone along since 1945 on a philosophy of constant expansion—ever increasing production, which entails ever increasing consumption of basic natural resources, the most crucial of which is oil. The optimistic '50's believed that science would find a cheap replacement for mineral fuels when they ran out. Atomic energy was going to be the answer to all our problems. You don't hear much about atomic energy any more. It may become a significant form of power, but it is not cheap.

Hydro-electricity operates on a replenishing source of power, but most of the heavily populated part of Canada has used up its nearby sources of water-power and must fuel its new generators with fossil fuel like oil, or bring hydro-electricity over long distances. Both these alternatives are going to cost more.

Canada has sufficient oil of her own to make us feel that the crisis stage which the U.S. and Europe are experiencing now will not really arrive for us until several decades have passed. Our problem is a political one. How much are we willing to sell to the Americans? How will Ontario and Quebec, the big consumers, fare in their efforts to get cheap oil from Alberta? But sooner or later our oil will be gone too, and what will replace it?

The most hopeful development in heating buildings is experiments in trapping the heat of the sun in water tanks where it is converted into warm air by a heat exchanger. Several experimental buildings are being built in Ontario. Let's hope this will prove workable, but will it mean all present buildings will be obsolete? There are many question marks, but one thing seems certain. The era of cheap, convenient power to run our cars and heat our houses, to operate our machinery and light the darkness, has come to an end. From now on, all these things will cost an increasing percentage of our income.

Twenty years from now, I think we will look back on the '50's and '60's as an era of unbelievable extravagance in the use of power. One example will show what I mean. Our neighbourhood school was built in 1960, with many windows, none of which are double-glazed. The reasoning at the time was that it was *cheaper* to pump the heat up to keep the school at 75 degrees and over (the teachers wear sleeveless dresses all year) than it was to replace double windows broken by balls or by vandals. The reasoning is based on cheap fuel. As the cost of oil steadily climbs, the taxpayers' dollars are literally passing out through the glass all winter long. Once oil gets really expensive, storm windows will be fitted. Alternatively, the schools will turn the heat level down to 50 degrees and the children will attend dressed in padded clothing like school children in Hong Kong and Japan.

As of now, we have two alternatives. We

can go on living as we have become accustomed to live, and pay ever increasing rates for heat, gas and electricity, or we can try to cut back. Check your insulation, don't waste hot water, plan your baking so that the oven is used most economically, don't make unnecessary trips in the car, turn down the thermostat and put on a cardigan. There is a good chance that many families in the future will be able to afford warmth in one room only. Everyone will have to gather there in the evening or shiver by themselves. It will be a return to the groups in the farmhouse kitchen, or Old Country evenings with the fire and the telly. It will have its drawbacks, but at least it should make for family togetherness!

As this time of year, when we rejoice in the sun's reappearance, let us remember that it is one of God's great blessings. On it all life depends. The fossil fuel—oil and coal—which we have squandered so recklessly, came originally from the sun's energy, via the vegetation which grew on the earth in the dawn of history. If, in the future we devise ways of harnessing the warmth of the sun to heat us all year round we will be tapping directly the one source of energy which man is not yet capable of either wasting or destroying. It is the greatest of our renewable resources, God's gift to all mankind given again each morning.

And now, I will let you get back to your garden—and when you feel the sun lying warm on your back and your bare arms, give thanks.

a small reflection

by agnes pierce

Early day travel to worship

Out west in southern Alberta where I lived as a child, it was not always easy to attend my place of worship. I lived very near the Old Man River on a large farm ten miles northeast of Fort Macleod. Each Saturday my duties in preparation for worship day were many: baking bread, cake and pie; scrubbing several floors; and cleaning all my brothers' shoes, putting them in a row ready to wear on Sunday.

Sunday, in the early afternoon, we got into the red sleigh and hitched up our fastest horses. In the sleigh we had straw to keep in the warmth, a hot rock, and a buffalo robe over us. Many times the horses were white with frost. Sometimes we were very cold and ran behind the sleigh for a long distance to warm up, but Mother could not do that so we bought her a fur coat.

It took one hour and fifteen minutes to get to church, but we always made it in time for Sunday School and Bible class. Sunday morning a lunch was packed for our evening meal, and we stayed for the night service. Much blessing seemed to come to us and we sang hymns travelling home. Except for the stars twinkling overhead, it was pitch dark. Or a blizzard.

Twice we were held up by Gypsies on

the road coming home, but having only small change left after giving our tithing, we could not produce money. So they stole a box of apples we were bringing back from town and what lunch we had left over.

In the spring and summer we travelled in a democrat buggy until we got a car for the roads of that time.

I have one of my Sunday School attendance books showing 49 Sundays out of 52. Worship was essential in our life, and it is thus to this day. God has said to remove not the ancient landmarks which our fathers have set up. (Proverbs 22:28) The real test of our love for God is what we are willing to sacrifice for His cause. God is no man's debtor. He rewards for every effort put forth for His cause. Our whole family has proved that. Getting home late every Sunday night in the wintertime with fires out and a cold house was hard at times, but God always blessed us in return.

One dear Christian man we knew took down his heater stove every week and placed it in a small building early to heat the place for worship on Sunday, and he waited until it was cool enough to take home every week after the service. On his death bed his last words were praises to God. All his children are Christians, one a minister in the United States.

When I think of devoted lives as Livingstone, Fanny Crosby, William Carey, James Hudson Taylor and a host of others, I realize our best is very small no matter what we do or give. Those who live two or three blocks from a place of worship and have health must not complain of inconvenience. Let us not forget God if we are young and able to attend His house. With King David, let us say "I was glad when they said unto me let us go unto the House of the Lord."

HONORARY MEMBERSHIP—1974

Bacon, Mrs. W. Eric
Orillia, Ont.

Benson, Mrs. Norman
Montreal, Que.

Boyd, Mrs. Edith
Ottawa, Ont.

Campbell, Mrs. Eva
Strathroy, Ont.

Chisholm, Miss Eva
Milton, Ont.

Clark, Mrs. W.
Mountain, Ont.

Clements, Mrs. Alexander
Wallacetown, Ont.

Coe, Mrs. Albert
Shelburne, Ont.

Cowen, Mrs. Maurice
Listowel, Ont.

Cromey, Mrs. Fred H.
Markham, Ont.

Dorrance, Mrs. Ila
Huntsville, Ont.

Downey, Mrs. Ed.
New Westminster, B.C.

Eccles, Mrs. Wm.
Durham, Ont.

Ferguson, Miss Mary
Montreal, Que.

Fiddes, Mrs. M.
Toronto, Ont.

Fisher, Mrs. A. M.
Manville, Ont.

Fisher, Mrs. H. B.
Manville, Ont.

Fisher, Mrs. Sadie
Strathroy, Ont.

Forrester, Mrs. George
Cardinal, Ont.

Fraser, Mrs. Laura
Morrisburg, Ont.

Gill, Miss Gretta
Hamilton, Ont.

Gordon, Mrs. Robert
Orillia, Ont.

Hamill, Mrs. Anne
Markham, Ont.

Hamon, Mrs. Jeanne
Ottawa, Ont.

Harper, Mrs. Maude
Morrisburg, Ont.

Haugh, Mrs. J. O.
Windsor, Ont.

Hawthorne, Mrs. Thomas
Scarborough, Ont.

Heal, Miss Elsie
Toronto, Ont.

Henderson, Mrs. Morgan
Lucknow, Ont.

Herron, Mrs. D. G. M.
Toronto, Ont.

Hirschleber, Miss Gertrude
London, Ont.

Jack, Mrs. John D.
Forester's Falls, Ont.

Jefferies, Mrs. C. C.
Toronto, Ont.

Jennings, Mrs. A. C.
Toronto, Ont.

Johnston, Mrs. James
Winchester, Ont.

Lamb, Mrs. Wilson
Southampton, Ont.

Leigh, Mrs. W. M.
Orillia, Ont.

Lukes, Mrs. Leona
Midland, Ont.

Macdonnell, Mrs. Scarth
Westmount, Que.

MacKenzie, Mrs. W. D.
Forest, Ont.

MacLennan, Miss Frances C.
Montreal, Que.

MacRae, Mrs. J. F.
Manville, Ont.

Mark, Mrs. A. W.
New Westminster, B.C.

Masson, Mrs. Mary
Toronto, Ont.

McAlpine, Miss Agnes
Toronto, Ont.

McBride, Mrs. J.
Willowdale, Ont.

McCutcheon, Miss Nina
Atwood, Ont.

McCutcheon, Patricia M.
Ancaster, Ont.

McFarlane, Mrs. Robert
Howick, P.Q.

McGuire, Mrs. James
Orillia, Ont.

McHardy, Mrs. Florence
Guelph, Ont.

McKay, Mrs. Arnold O.
Hamilton, Ont.

McLean, Miss Marion
Cornwall, Ont.

McMurray, Rev. Dr. John
Toronto, Ont.

McPherson, Mrs. William
Hartney, Man.

Merkley, Mrs. Agnes
Morrisburg, Ont.

Middleton, Miss Marjorie
Medicine Hat, Alta.

Miller, Mrs. J. A.
Brantford, Ont.

Milne, Mrs. C.
Toronto, Ont.

Moffatt, Mrs. Rosella
Toronto, Ont.

Moore, Mrs. William
Montreal, Que.

Munroe, Mrs. Angus
Brandon, Man.

Oldham, Mrs. Ewart
Scarborough, Ont.

Olivant, Miss Dorothy
Windsor, Ont.

Parnall, Miss Winifred
Windsor, Ont.

Pope, Mrs. Verna
Perth, Ont.

Rae, Mrs. Donald
Wingham, Ont.

Schiller, Mrs. D. V.
Toronto, Ont.

*Sherwin, Mrs. Louise
Toronto, Ont.

Sirett, Mrs. Mary
Cobourg, Ont.

Smith, Mrs. James
Lucknow, Ont.

Smyth, Mrs. T.
Toronto, Ont.

Somerville, Miss Dorothy
Welland, Ont.

Stewart, Mrs. F. G.
Kitchener, Ont.

Stickney, Mrs. Martha E.
Toronto, Ont.

Stoddart, Mrs. Wm. H.
Aurora, Ont.

Taylor, Mrs. Joseph
Guelph, Ont.

Thomson, Mrs. James A.
Harrington, Ont.

Thomson, Mrs. W. L.
Toronto, Ont.

Traviss, Mrs. Percy
Listowel, Ont.

Wilhelm, Mrs. Gordon
North Easthope, Ont.

Wilson, Miss Annie I.
Vancouver, B.C.

* Omitted from 1973 list

wms highlights

St. Paul's, Vancouver

On February 23, 1975, the Evening Guild sponsored a coffee party following the morning service. A Life Membership was presented to Mrs. A. MacMillan. It was presented by Mrs. Norval Robertson President of the Afternoon Group. Mrs. Ruth Embry displayed a selection of Christian literature and books were also available on the history of The Presbyterian Church in Canada.

An interesting chart depicting some of the early people and events in the church history, was also displayed.

Brandon Presbyterial

The 61st annual meeting of the Brandon Presbyterial met in First Church, Brandon, February 4. Miss Woodruff spoke on the W.M.S. Centennial project in Japan. At the close of the meeting and in honor of our church centennial, the Presbytery met with the Presbyterial in Communion Service conducted by Rev. Brian Penny of Rossburn. Following a delicious supper both groups heard Rev. Mac McLean, Superintendent of Missions, speak on his work as he showed slides of the mission fields in this area. All are going forward.

Westminster Presbyterial

The 61st Annual Meeting of the Westminster presbyterial was held in St. Paul's Church, Vancouver, B.C., February 12. The theme, "What is man's chief end?—To glorify God", was dealt with in the opening devotion by Rev. N. G. Robertson, minister of St. Paul's, and also by Dr. A. E. Bailey, minister of Kerrisdale Church, in the evening meeting. Both men emphasized the joy we should be experiencing and expressing by our lives as we seek to witness to the redeeming love of Jesus Christ. There was a good representation of women from the groups within the presbyterial and the reports of the past year's activities were well presented and fully discussed.

Barrie Presbyterial

At the March meeting of the Barrie Presbyterial held in St. Andrew's, Barrie, the theme "Forward Be Our Watchword" was the emphasis. In the devotional part of the meeting, Mrs. Robert Campbell and Mrs. Duncan Cameron of the Guthrie group urged the members to have care, compassion and concern for their fellowmen.

Bruce-Grey Presbyterial

The 61st annual meeting of Bruce-Grey WMS Presbyterial was held in Durham, Ontario, with an attendance of 112. It was suggested that each member of a WMS group in the presbyterial send in $1.00 for the "Centennial Fund" the Yokohama Nursery Project of the Korean Christian Church in Japan. Bible Study on the theme "The Prime Need of People—The Gift of God" with reference to Luke 15 was conducted by Mrs. John Sim. Small groups discussed the Parables—The Lost Sheep, The Lost Coin, and the Lost Son. Other items on the program included a hymn sing and a centennial skit.

Manitoba and Northwestern Ontario

The Synodical Society of Manitoba and Northwestern Ontario was accorded a very warm welcome by Rev. W. McNeil, minister of Knox Church, Neepawa, the session, the youth groups and the congregation, when it met there in March for its 61st annual meeting. The theme was "So with faith, if it does not lead to action, it is in itself a lifeless thing," taken from James 2:17 (NEB). Mrs. Christina Newstead, President of the Society, showed films of one of the western centennial bus tours taken in June, 1974, when 33 churches were visited and the work of National Mission viewed at first hand. There was also a display of handicrafts done by the Indians at the Rolling River Indian Reserve under the direction of Mr. & Mrs. Jay Bailey, Ewart College graduates who are ministering out of Elphinstone. Mrs. Donald Blackbird explained how the hides of animals are tanned prior to the making of garments. A question period was held at which time the Baileys and Mrs. Blackbird were very courteous at answering questions about life on the Reserve.

A service of communion was conducted by the Rev. W. McNeil assisted by his elders on Friday evening. Later the C.G.I.T., under the direction of Mrs. Fran Fraser, presented a musical programe.

Following the completion of the business on Saturday, the Explorer Group, under the direction of Mrs. Kaspick and Mrs. McNeil, gave the ladies an insight into how they conduct their weekly meetings after which time they participated in a fun game with the W.M.S. There was no evidence of a "generation gap" in this instance and both parties shared many a good laugh.

Skits presented by the group from Winnipeg depicted the ship "Answer" being grounded on the ice and not being able to move as no one could supply the answers to the many questions put forth. The two day meeting closed with the "Anniversary Prayer", written by Miss Louise Reith sung to the tune of "Have Thine Own Way".

OFFICERS' ODDMENTS

"We spend our years as a tale that is told." So spake the Psalmist. **Years . . .**

It is the Year of the Rabbit—*and our 1975-76 study moves to the Orient. A letter this month to all Groups announces that "The Christian Presence in Japan and Taiwan" will be the topic explored.* **Group Secs**—*Do hand on this letter to your Programme Conveners.*

It is the International Women's Year—*and women's part in the Taiwanese Church and the K.C.C.J. will share study honours with Christian educational and medical work. The just-off-the-press pamphlet of the "Alive" series (1c. from the Book Room) tells of* **our** *(Canadian W.M.S. women) involvement in the Sakuramoto Nursery and Kindergarten in Kawasaki, Japan.*

It is still the Centennial Year of The Presbyterian Church in Canada. *By this time "The Unknown Country" is not so unknown to you. Write your impressions and suggestions to the Adult Committee, 50 Wynford Drive, Don Mills, Ont.*

As **your** *Centennial Project—could you subsidize a few square feet in a Day Nursery to be built by the Korean Church in Yokohama. A wee lad or lass (some 80 in all) will appreciate your contribution. Send for the free pamphlet "Who am I?"*

And since it's May, and the month—not the year—of "the pack-rat with second thoughts"—take a second look at those "G.T.'s" you are about to throw out. The copies, 1970-1974, are mines of information about Taiwan and the Koreans in Japan. Ever think of getting each year's copies bound for your Church Library shelf? Good reference books, with an index in each December issue.

It's that time of year again—Council Annual Meeting at Ewart College, May 26-29. Join with your delegates (in person and/or in prayer) as they meet, using as their theme "Thine is the power", looking backward yet onward.

This 'n' That

Books

THE ELDERSHIP IN TODAY'S CHURCH
by STEPHEN A. HAYES
Presbyterian Publications $1.00
per copy, or 85c. each for 12 or more.

Here is a popularly written booklet "to assist those men and women chosen to be leaders in The Presbyterian Church in Canada to guide congregations into the future with vision and with daring." The booklet is an introduction to the Eldership with reference also to duties of the Board of Managers.

Questions like, What is an elder? What are the qualifications of an elder? Why should elders visit? How is a Session organized? are answered in point form. The check list on the last three pages is a challenge to all elders and sessions.
(available from the WMS Book Room)

WHERE HE LEADS
by DALE EVANS ROGERS
G. R. Welch Company, Limited $3.95

"Where He Leads" by Dale Evans Rogers is primarily an account of a trip to the Holy Land and all the thoughts and emotions which it aroused.

The trip starts with a speaking engagement in Berchtesgaden, Germany. Mrs. Rogers describes the people, the countryside and her experiences there. A brief time is spent in Rome and in Athens. Next comes Egypt which she finds interesting.

In the Foreword, the editor, F. S. Mead says; "This book is the record of her seeking and finding in the land called Holy; it is the spiritual logbook of a great religious experience on the road that runs from Bethlehem to Calvary and beyond."

The final chapters, written about her life at home in U.S.A., sum up her thinking and her philosophy of life. The book closes with an interview dealing with the ways in which she puts her faith to work. This is very practical and thought-provoking.

Letters to the Editor

At the recent annual meeting of the Waterloo-Wellington Presbyterial, I was instructed to write commending you for the high calibre of the "Glad Tidings." It is a publication of which we Presbyterian women can be very proud.

(Mrs.) Margaret Young
Morriston, Ont.

The extra copies of the December Glad Tidings you forwarded were distributed at the Christmas meeting of the Kinsmen Court Ladies Afternoon Group of St.

Stephen's Presbyterian Church, Peterborough. This group, which meets in the senior citizens' housing centre of Kinsmen Garden Court each month, has an average attendance of 20 women—about half of whom are members of St. Stephen's. The others represent many different denominations.

They were particularly delighted to receive the December magazine as it had articles by Mrs. W. Fitzsimons (who now attends our meetings regularly) and Mrs. Greta Crabb (whose husband has just recently been inducted at St. Giles' Peterborough). We also used the candlelighting worship service with several of the women acting as readers.

I am a regular subscriber to the magazine and use if frequently for resource material, inspiration for discussion topics, and general information. I find it most interesting reading, and would like to commend you for such excellent material at such a minimal cost. I especially have enjoyed the "In the World" articles by Marjorie Ross and hope they may continue.

Mrs. Donald Endicott
Peterborough

I am very happy to report that I have six new subscribers for 1975. I made a poster depicting the value of the Glad Tidings, showed this at our meetings in the groups, also placed it in the vestibule of our Church, and our minister spoke very highly of the Glad Tidings.

All the ladies are very pleased with the Glad Tidings. I am finding it most helpful as President.

Mrs. Isabella Brown
Cardinal, Ontario.

I wish to inform you that I have just received the February issue of the Glad Tidings and what an excellent and most inspiring volume this wee book is becoming. My husband and I are so inspired by the articles headed "In The World." At the same time it is he though who takes the time and writes in to the authors of each article especially the one about the "Alcan" and The General Foods Product. Knowing Rev. Gellatly personally also is quite interesting to read his articles.

Mrs. J. J. Chalmers
Stratford, Ontario

At a point where words to express my sentiment about the picture on front cover of January Tidings do not come forward I will just state that a pipe in the snowman's mouth rather shocked our household, others asked how we liked it, so it did not go unnoticed. Smoking a pipe is not an unforgiveable sin, a snowman minus a pipe could have been pictured.

Subscribers are asked to express opinions, and give comments about our magazine, so—with humility—I express the opinion that our January cover could have had what would have been more seemly for our Women's Missionary Society magazine cover.

We do recognize the sincere effort that gives members our good magazine—Prepared Programmes, home and World Mission information.

Miss C. A. McLennan
Lancaster, Ontario

Ed. Note—This is one pipe that won't pollute the air or cause lung cancer!

We were pleased to see the very fine article on Miss Lucy Baker in the March issue but were sorry to note that even our own Glengarry W.M.S. members would not know that she was born in Summerstown, Glengarry County, not Summerton.

We enjoy the Glad Tidings and find it very helpful with our meetings.

Mrs. Mora MacGregor
Williamstown, Ontario

NEWS

20% Of Nairobi Delegates Will Be Women

Geneva (EPS)—Almost all the delegates to the Fifth Assembly of the World Council of Churches have been named by the 271 member churches, and on the basis of figures now in hand it looks as though 20% will be women and 10% will be under the age of 30. The Assembly meets November 23 to December 10 in Nairobi, Kenya. Approximately 80% will be attending their first WCC assembly.

As the result of an action taken by the Central Committee in 1971, the churches were asked to appoint the first 85% of the delegates with the remainder to be selected from additional names suggested by the churches. This was to achieve a better balance with regard to clergy/lay people, men/women, youth/older people, confessional and geographical representation. Applications have also been received from 126 journalists and broadcasters.

Korean Christians Released In Wake Of Referendum

Seoul, Korea (EPS)—Prominent Korean Christians arrested last year in connection with efforts to repeal the "Revitalization" Constitution, have been released from prison by President Park Chung Hee. He said he had ordered their release because the national referendum on February 12 had "clearly reconfirmed the legitimacy of the present constitution". In that vote 73% of those voting supported Mr. Park's major policies.

Among those released were Roman Catholic Bishop Tji of the Diocese of Wonju; Kim Dong Gil, dean of theology at Yonsei University in Seoul; and the Rev. Park Hyong-Kyu, pastor of the First Presbyterian Church in Seoul. Also Korea's best-known poet Kim Chi Ha. A spokesman for the government said that 22 members of the People's Revolutionary Party, including seven condemned to death, would not be released.

Korean Church Women Ask Probe Of Torture Allegations

Seoul, Korea (EPS)—Korean Church Women United has asked Amnesty International to send a team of observers from London to investigate allegations that scores of political prisoners were tortured by the South Korean Central Intelligence Agency. A similar request has gone to the UN Human Rights Commission, according to Prof. Lee Oo Chung, president of the important Protestant church women's association.

Mr. Na Byung Shik, a member of the Korean Student Christian Federation recently released from prison, told *The Times* of London that he had been subjected to beatings, electric shock treatment and no sleep for days. "They would gag me, hang me upside down and pour water down my nostrils" in an effort to force a confession. Mr. Na was arrested on April 6, 1974 and sentenced to death but the sentence was commuted to life imprisonment. He was among those released following the February 12 referendum.

Miss Lee, professor of Christian ethics at Seoul University women's college, said she had been questioned three times by the CIA. "They did not torture me or other people who are well known", she said, "but the experiences of students and other prisoners who do not enjoy any status were terrible. Mr. Chung Sang Bok, secretary of the Korean SCF, still has scars on his fingers and his ear drums were broken by constant beatings, Miss Lee said.

Protests against the Park regime resumed at a Protestant prayer meeting

February 20. A banner prominently displayed read, "O Lord, please abolish the Yushin Constitution". Kim Kwan Suk, general secretary of the National Council of Churches, said: "What we hope for is a method for a peaceful change of government in which the people have a say".

Found Vitality In Africa Churches

Geneva (EPS)—The vitality she found in the churches of Africa despite the starkness of marginal existence has convinced the head of the World Council of Churches' aid agency that greater determination must be brought to bear on enabling them to help themselves to improve their lives and communities.

Muriel Webb, director of the Commission on Inter-Church Aid, Refugee and World Service (CICARWS), said, following a fact-finding trip to Congo, Cameroun and Ghana, that the vitality of the churches in the three countries impressed her. "Services of worship were filled with people who were eager and interested. They all carried their Bibles and followed the text in them; they sang as though their hearts and their wills were in their religion", she reported.

In Remembrance

Miss Muriel Rowat
Presbyterian, Bristol

Miss Elizabeth Kennedy
St. David's, Campbellville

Miss Jane B. Manson
Caven, Exeter

Mrs. Emma Winters
Knox, Grand Valley

Mrs. Thomas (Annie) Emerick
Knox, Hornings Mills

Mrs. Ada Foster
Knox, Leamington

Miss Bella MacLeod
St. Andrew's, Maxville

Mrs. Inez Irene Thedor
St. Andrew's, Mount Forest

Miss Hattie Nugent
Presbyterian, Orillia

Mrs. Vincent Pask
Knox, Ottawa

Mrs. Stanley McPherson
Presbyterian, Paris

Mrs. Erma L. Durnin
St. Andrew's, Penticton, B.C.

Mrs. Duncan Downie
First, Trail

Mrs. Florence Stevens
Knox, Westport

Mrs. John L. McEwen
St. Andrew's, Wingham

Names to be included in this column must be received by the Glad Tidings Don Mills office within two weeks of date of death. Information required: Christian and surname, church, city, date of death.

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Society in furnishing your insignia
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and now I know why

and now I know why
I did not die each time
that my heart was
crushed not the first
time nor the next nor the
next nor the time after
that why I did not
sink each time that the storms
had flooded every
deck it was
because I still had other paths to follow
other streams to find
other streets to walk which led me
finally to you an understanding
welling up within me to identify
and glorify my God Who has
given me the strength and power
and the Light
which keeps me faithful
so alive and so
loved

—Helen Brennan

GLAD TIDINGS

June-July, 1975

"Of course we can share"

See pages 15-16 for more pictures and information on Uchikoshi Nursery Project in Yokohama, Japan.

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IN THIS ISSUE

Mabel McCutcheon is Supply Secretary of the WMS, WD.

Mgbeke G. Okore, an overseas scholarship student from Nigeria, is attending Ewart College.

Ruth Finley, who took the pictures of the Yokohama Nursery in this issue and the February issue, is a teacher who is serving in Japan under the Volunteers in Mission Program of The United Presbyterian Church of the USA.

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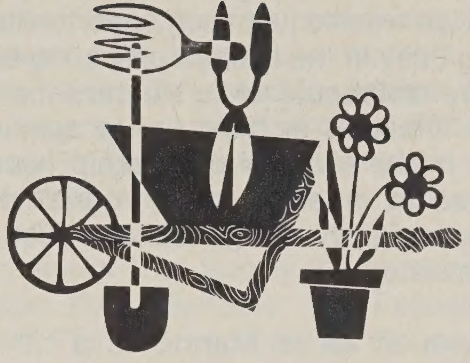
How Does Your Garden Grow?



by NINETTE DI GANGI

This is the season when many of us spend a lot of time working in the garden. We plant, transplant, weed and feed, trusting that the watering and sun will bless all our efforts. To be a good gardener you have to thin out plants to give them room to grow, pinch some buds to encourage better growth, prune and use spray and dusts to protect them from insects and disease. What a wonderful illustration of the work God has to do on us to enable us to grow spiritually. In John 15:1 & 2 Jesus says, "I am the true vine, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away and every branch that does bear fruit he prunes, that it may bear more fruit." Have we allowed God to prune us that we might bear more fruit?

In Luke 10:38-42, we have the very familiar story of Martha and Mary. Martha is an admirable woman of faith and action. Mary is the pious and introspective sister. These are good examples of two different types of women in the life of our Lord and in our own family circles and churches today. Martha and Mary both loved Jesus and welcomed Him to their home. Martha sets about preparing a ten-course meal while Mary just sits outside in the cool shade and enjoys Jesus' company. As Martha works, she becomes disgruntled, and begins to feel sorry for herself. Her resentment finally leads her to go to Jesus and to rebuke her guest of honour! "Lord, don't you care that my sister has left me to serve alone?" She could simply have called Mary to help her but instead chose to involve Jesus in a family argument.

Jesus' words to her come down to us through the centuries, as contemporary as the tensions in our own families and churches today. With a voice full of love and concern, He says "Martha, Martha. I didn't stop by today to be fed but to enjoy the peace and quiet and fellowship of this home." By His loving words, Jesus gently corrects and prunes Martha. He wants her to bear more fruit. We are all familiar with the correction—but have WE really gotten the point? We need to see that this isn't simply a choice between good and evil. It is learning to choose between what is good and what is BETTER. This is the first and obvious lesson. But underneath is a deeper lesson that Martha had to learn. It is that we all love our Lord in different ways, with our different temperaments and gifts. I cannot judge how my sister "Mary" should love Jesus—I can only love Him as I know how, and serve Him with the gifts He has first given me.

Here was Jesus, resting and relaxing in their garden, sharing with them all that was on His heart. What an opportunity for them to listen, to learn, to grow! How many times have we wasted just such opportunities by being busy in the kitchen preparing elaborate refreshments while we miss the message intended to build us up spiritually? How many services of worship have we missed in order to get a "good" dinner ready for family and guests and even visiting ministers?

Some of us fit Martha to a "T" and others Mary, but some of us are a mixture of both. The important lesson for all of us is that in our active Christian service, we must not be sulky and dissatisfied with our fellow-Christians or with our Lord. Let us remember that what is most important is the quiet work God does IN us, rather than what we do FOR Him. This 'discipling' prepares us to serve acceptably. If only Marys had followed our Lord and His disciples, they would have starved and their ministry would have been restricted. There was a need for Marthas who worked, cooked and got things ready for them. We can't basically change what we are. But we CAN let the Lord change us. By pruning here, thinning there, He can make us what we ought to be. BOTH Martha and Mary need to be conformed to the image of Christ. If we are Marthas, let us take time to hear and to listen and to be corrected by the words of Jesus. If we are Marys, let us begin to put to use all that we have heard and look around to see where there is a need and what we can do to help. Christ came to be our example. Our service must be patterned on His. Jesus, throughout His ministry, took time to be apart, to pray to the Father, to commune with Him, to be refreshed and restored. Thus strengthened within, He could continue to minister. It has never been either Martha or Mary but the best of both these sisters. May God help us through these warm summer months to grow spiritually into a composite of these sisters, women who know when to sit still and when to get up and work. "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her."

* * *

The Need for "SUPPLY"

by MABEL McCUTCHEON

"Would you like to come to a tea our W.M.S. group is having on Thursday?" "It's for the Supply Fund."

A bewildered look came over the face of the prospective customer for the tea and before she would commit herself to say "yes", she asked her friend. "Do you mind telling me what is the Supply Fund, what does it have to do with W.M.S. and WHY should I be interested?"

The friend launched into an enthusiastic account of the origin of the fund and how it still serves, and finished by saying—"You just come and we'll tell you a whole lot more, because every year the story is changing and we want *you* to have a share in it."

Maybe I can tell you some of the conversation—A long time ago bales of supplies were sent to different parts of Canada to help give comfort to people in need. W.M.S. groups made and sent many of these "bales" as they were called, but as time went on and shipping costs increased, it was better to send money and have goods bought in the area where the need existed.

This began a fund called the "Supply Fund"—some people would give to this fund because it seemed they were buying "things" to help others and they could relate to this more easily.

When administration of the National and Overseas work of the W.M.S. was turned over to the Board of World Mission we became responsible in a different way for the same work and also became involved in a much larger work. Part of the money given from the W.M.S. to the B.W.M. comes from the Supply Fund, the remainder comes from the General Fund and Legacy Fund.

Needless to say the same need for supplies still exists and because of inflation (a horrible word we all know a great deal about) all these supplies cost more money. So you see our gifts to the Supply Fund need to be increased greatly!

If we were to think of how much costs have increased in the past few years, we would see, that at the present rate many needs simply could not be met. We must remember that this fund is a part of the total that is being used all over the world to help bring men and women, boys and girls to hear about the Lord Jesus Christ. Supplies provided by our gifts are used in India—to supplement diet, to clothe and educate children, to teach and evangelize. In Taiwan and Japan, our workers can have materials they need for similar work. All our overseas work has been aided by the fund. Program materials, medical supplies, public health posters are just some of the articles used.

In Canada the Supply Fund helps in Vacation Bible Schools, our Fellowship Houses, Flora House, Tyndale House, our Chinese Kindergartens—just to name a few places. The need is still there in all these places and the needs are being met, even though in a different way.

We must never feel the Supply money is no longer needed—in fact it is needed more every day because our "dollars" don't go as far as they did.

It is so important that we spend some time thinking about, and actively publicizing how greatly this money is needed. So that, whether it be in Canada or Overseas—our workers will not be hampered by a lack of supplies. These can be of great value in helping people to be the people God meant them to be—physically, mentally and spiritually.

Maybe you can't come to the tea—but *please* remember your W.M.S. Supply Fund!

* * *

Attention Glad Tidings Secretaries

Have your subscribers new sequence numbers? If so, do not be alarmed. It's all because of the postal coding. When the new postal codes are added, subscriptions are sorted according to the area code and accordingly are given new sequence numbers.

Thanks to all who have returned the spring printouts so promptly.

—Glad Tidings Staff

The History of "Explorers"

Thirty-five years ago, The Presbyterian Church in Canada recognized Explorers as a through-the-week programme for girls and boys nine to eleven years of age.

The history of Explorers goes back to 1922 when a demand was evident in Canada for a through-the-week programme for juniors. CGIT had already been organized some seven years before and the juniors were asking for a group. The leaders of the teenage groups added their concerns as juniors were invading their meetings.

It was most timely that, when this demand for a junior group was apparent, it became known that Nellie V. Burgess of Ottawa was planning to study at Hartford School of Religious Education in Connecticut. Knowing of her interest in juniors, she was asked to search for ideas on a programme for juniors. Dr. A. J. W. Myers, a distinguished Canadian and a member of the Hartford staff, on hearing of her special concern, encouraged Mrs. Burgess to make this the subject for her thesis. Not only did Dr. Myers assist Mrs. Burgess but arranged for her to lead a graduate seminar in which each step of development was presented. This involved thorough and painstaking work.

The first task was to make a study of all available programmes for juniors in both Canada and the USA. This was followed by a study of the junior child which indicated such natural tendencies as a desire to be a part of a group, eagerness to undertake responsibility, search for adventure and tireless energy. It was agreed that these traits should be satisfied from the standpoint of Christian living. A study was made of Canadian churches and the purpose for such a programme was verbalized..

EXPLORER PURPOSE

As an Explorer,
It is my purpose
To live each day
With God's love to guide me;
To grow each day
Exploring God's world of wonders;
To give of myself each day,
For God has given me
A life to live and share.

"To help the juniors explore God's world for the purpose of locating and finding their place in it."

This purpose naturally complemented the teenage motto, Luke 2:52, "And Jesus increased in wisdom and stature and in favour with God and man."

As Canadian leaders anticipated a programme which would prepare juniors for teenage activities, they asked that the programme have flexibility which would allow leaders the freedom to plan according to the interests and inclinations of the individual groups and supplement the work of the Sunday Church School.

From this beginning the "programme" seemed to grow. The name "Explorers" emerged naturally out of the purpose. The terms used in exploring seemed tailor-made for the occasion. The idea of "expeditions" came spontaneously but expeditions where? It was evident the juniors should explore their own world, home, church, school, community, the larger world, the Bible, especially the life of Christ, adventure in world friendship as well as an endless field of interests.

Because of frequent difficulties when junior boys and girls tried to work together, it was thought it would be advisable to have one group for girls and one for boys. The girls' group was to be called Golden Keys and the boys Explorers.

At the 1923 Annual Meeting of the Canadian Council of Religious Education, mimeographed copies of the programme were presented. The programme was approved by the Council and by most of the denominations with the directive to prepare a manual to deal with the general work with juniors and sections for the through-the-week materials. Three programme books were to be developed to contain sufficient materials for the three junior years. At all stages flexibility was emphasized but at the same time the materials were to give sufficient definite plans for the inexperienced leaders. Leaders were to be encouraged to adapt the material to their own groups and to develop original plans for their own community.

In 1924 the manual appeared in print. By 1927 three Exploration books were completed, Explorations in God's World Round About Us, Explorations in the Land Where Jesus Lived, Explorations in Other Parts of God's World.

During this time consideration was given to insignia, recognition, ceremonies and uniforms. The Explorer pin for boys was designed around the purpose with a circle representing God's world, a compass pointing to the north star and all superimposed on a maple leaf. The picture of Jesus in the temple was chosen for the Explorers. The junior girls' pin was a simple gold key with the word Canada on it. The gold key represented their code of living, a happy Christian life.

Uniforms were more difficult. The girls wore a white middy like the CGIT but a red tie in place of a black one.

In the fall of 1924 the Explorer and Golden Key programme was launched. Volunteer leaders began to organize groups and some very interesting experiments were carried out as well as leadership training in summer schools and training schools during the year.

The 30's and 40's were arid days for these groups. It was found that the difficulties of boys and girls working together were not as great as had appeared to begin with and it was agreed to retain the one name Explorers for groups of both boys and girls. It was in 1940 that The Presbyterian Church in Canada recognized Explorers as one through-the-week programme for girls and boys.

In 1948 a new guide and revised programme books were published. A joint Explorer committee was set up consisting of representatives from the Baptist, Presbyterian and United Churches to supervise the Explorer programme. Later the United

Church created a new programme called Tyros for Junior boys but the Baptist and Presbyterian Churches continued to promote Explorers for both boys and girls.

In 1958 a new manual, as well as two programme books, Explorations and More Explorations were developed and published by the Explorer Committee.

A new uniform was designed for Explorer girls, a white blouse with the insignia on the pocket and a red ribbon. The Baptists and Presbyterians developed a boys' uniform of a blue shirt, red bow tie and insignia.

Arrangements were made with the T. Eaton Company that the uniforms could be purchased at the downtown store in Toronto with mail order to the other parts of Canada. When this arrangement became impractical the uniform for girls was changed to a white blouse and the insignia bought at the denominational book stores, and the boys' uniform, a white shirt, insignia on the pocket and a red bow tie.

Each of the three denominations has continued to promote the Explorer programme from their denominational offices and representatives meet periodically to discuss new trends in through-the-week activities. New Explorations have been developed by the denominations and shared with one another. Each year each denomination prepares a mission study which is recommended for Explorers.

In the 60's again it was felt that the Explorer guide should be revised. A study of the programme was made by selected representatives of the three cooperating denominations from Newfoundland to British Columbia. These representatives were invited by the Joint Explorer Committee to present their findings at a meeting in Toronto. From this study the 1968 guide was prepared.

Explorers continues to be an acceptable programme for boys and girls because it emphasizes dependence on God's help in the lives of juniors and the importance of being "doers of the word".

The army of faithful men and women who have given of their time, talents and energy to this task with children is the most influential part of the programme. The saying is still true, "no programme is better than its leadership".

Note: When Explorers was recognized by The Presbyterian Church in Canada as a programme for 9-11 years, the Women's Missionary Society accepted Explorers as a children's group of the Society.

Previously children between the ages of 6 and 11 were in "Mission Band". It now became evident a programme was necessary for the 6-8 year olds. This programme was developed and called Children of the Church.

*"Inochi No Denwa"**

"Will you take over this call? I can't seem to get anywhere with this person." The older Japanese telephone counsellor seemed to have reached the end of his resources.

The Canadian telephone counsellor took the phone and found himself talking with a woman who felt that no one understood her or cared for her. "My father died just after the war when I was 18, and for years I looked after my sick younger brother until he died. One of my fellow office workers said that I must be relieved not to have to look after my brother anymore, and this made me furious. No one understands my feelings. I have difficulty getting along with the others in the office."

---

* Japanese for "Life Line"

This woman on the telephone was one of millions of people in Japan's highly urbanized society who are lonely, frustrated, sick, or merely confused about simple daily problems. Many of these individuals know no one qualified to listen to them. Others are afraid or unwilling to share their conflicts face to face with the social agencies of the city.

Realizing that many of these troubled people need only a receptive listener who will not condemn, judge or preach to them, a group of Christians associated with the Midnight Mission Nozomi Kai began in 1969 to take steps to establish the telephone service, Inochi no Denwa.

The telephone is readily available at any time of the day or night. It is at the same time both intimate and anonymous. The telephone is a means of contact with immediate, confidential counsel at a time of crisis.

During recent years in various parts of the world a number of telephone ministries have been organized to service human need, including some in our Canadian cities. Inochi no Denwa, is patterned after one of these, the highly successful work of the Life Line Centre of Sydney, Australia.

Inochi no Denwa opened on October 1, 1971. Twenty-four hours a day, seven days a week the lines are open to anyone who calls, both in English and Japanese languages. Calls averaging about 70 a day come to the centre from every part of Japan. Interpersonal relations, sexual frustrations, family and marital conflicts, educational tensions, loneliness, mental confusion and in fact the whole gamut of problems in modern society are reflected in the individual struggles of the callers. Counsel is not necessarily "religious" but is based on Christian concern for those in trouble.

In the particular incident referred to at the beginning of this article, there unfolded the story of a girl who had never learned to play like other children, whose mother had never given her warmth, and had kept her home through her childhood doing household chores. Much later we were to learn that when her mother was carrying her, the second child, in her womb, the first child, a three year old girl, had died. So she entered an unsmiling world and met grief instead of a glad welcome. She never really learned to smile, for no one smiled at her at the very time when a baby must learn to smile. So smiles and laughter were foreign to her. Life was all deadly earnest.

The Inochi no Denwa telephone counselling service is an enterprise born out of the desire felt by people who are living in an age of widespread suffering to minister as good neighbours to their fellow men. It is an activity that was inaugurated by concerned Christians, but it enlists the cooperation of any who have a sympathetic understanding of the movement. Those involved in the work serve as volunteers.

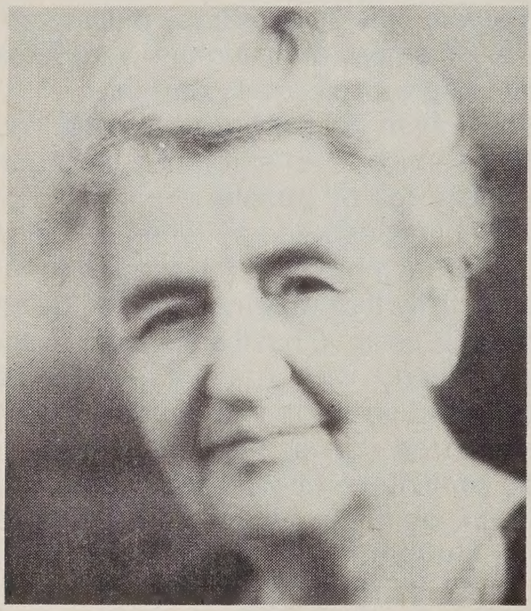
To provide competent help to the troubled, Inochi no Denwa has a full time staff which includes professionally trained counsellors. The agency also seeks to tap

the unused human resources of mature and concerned lay people. Telephone workers undergo an intensive training and screening program and work under professional supervision. Over 200 lay volunteers many of them Christian, give time every week to serve at Inochi no Denwa. In addition professional persons also serve in a volunteer capacity as trainers and consultants in the review of cases and in making referrals to other agencies.

Inochi no Denwa brings those in need in touch with those who want to offer help. It provides community in modern society. Any time of the day or night (24 hours a day) there is someone at the phone, someone who cares enough to listen.

Telephone counsellors undertake to protect people's privacy at all times. Moreover, they will refrain from trying to impose any particular religion or outlook (line of thinking). Telephone consultations are given without charge.

* * *



Mrs. David George McQueen

This Centennial/Women's Year profile is written by Mrs. McQueen's daughter.

Catherine Robertson was the daughter of Mr. and Mrs. Alexander Robertson of Strabane, Ontario. The older generation had come to Canada from Scotland in 1832. Their new home was called "Hillside", and all the members of the family cherished happy memories of it.

After Catherine's early schooling in Strabane and Waterdown, she went to Model School in Hamilton to be trained as a teacher. Before she was sixteen years old she started teaching in a school near Hamilton—30 to 40 pupils of all grades, and up to age 14. She enjoyed teaching, and must have excelled at it, for years later she still received occasional letters of appreciation from former students. She had taken a short course in elocution in Toronto, and this proved useful then and later when she had to be able to speak at meetings. One of her schools was in a Pennsylvania Dutch settlement, and one in a lumber camp at French River in Northern Ontario. At this time too she wrote a column in a Hamilton paper, particularly for children.

She enjoyed having access to a good library in Hamilton—good literature was important to her all her life—and her family and associates enjoyed it with her. She had a wonderful memory, and as children we were entertained by her reciting unforgettable pieces.

Even before she met her future husband, my father, she had offered her services to the Foreign Mission Committee for work among the Indians in the Northwest. However she met David McQueen in 1889—he had been in Edmonton since 1887, when he had taken over the Edmonton field from Dr. A. B. Baird. They were married in September 1890. They came west by train and boat to Calgary—then the end of steel. Father had left horse and buckboard in Calgary, and they set out for the five day trip to Edmonton—stopping in Red Deer for Father to attend a meeting—spending the nights at stopping places along the trail. All this was a new experience for the young bride. She sent back an account of the trip to the Hamilton paper for which she had been writing.

Fording the Red Deer River was a bit alarming, as the water came up over the floor of the buckboard. Father told her "Keep your eyes on the goal ahead, and don't watch the current here"—wise words then, and often apt in the years ahead.

The congregation welcomed the couple at a reception at the home of Mr. and Mrs. Alex Taylor, and that proved to be the beginning of many warm long friendships.

A few days later when Father was away for service at Fort Saskatchewan, and she was alone, three Indian women walked in. They spoke no English, and Mother no Cree, but with smiles and cups of tea friendship was established. Before they left, one of them named Star, reputed to be 100 years old, waved a bunch of feathers in all corners of the room. This meant they were welcoming the bride and blessing the house. The Indians were frequent visitors at the Manse, coming in for a meal or medicine or advice and help, and selling moccasins and gloves and berries.

Mother did not consider herself a real pioneer, as so many of the women had made the three months long trip from Winnipeg by wagon or oxcart. One had come from B.C., over the Yellowhead Pass, with six children.

Edmonton was just the centre of the Presbyterian work, and the minister and his wife had to extend their activities far beyond their own congregation. As new areas opened up, Mother was instrumental in organizing their women's groups. In addition to the care of her own family (eventually seven children) was the responsibility of advising and comforting other mothers with problems, and being active in Sunday School, Ladies' Aid, and Missionary Society. As E. A. Corbett says in "McQueen of Edmonton"—"The minister's home belonged to the congregation, and his wife had to be prepared to serve meals at any hour of the day or night for visiting ministers, theological students on their way to mission fields, or members of the congregation waiting for trains or new arrivals". In 1912 Dr. McQueen was elected Moderator of the General Assembly.

She served in many offices in the W.M.S.—Auxiliary, Presbyterial, Provincial and Synodical, and was often called on to decide on problems at the hospitals at Vegreville, Grande Prairie and Fort McMurray. There were also Church School Homes at Vegreville—of untold help in trying to assimilate some of the many new Canadians. She wrote a complete history of the Women's Missionary Society of The Presbyterian Church in Alberta, from the earliest days to the 1940's.

Mrs. Strachan, in a tribute to Mother at the time of her death in 1950, after sixty years in Edmonton, has said "When in 1925 many left the church and the ranks of our women in Alberta were sorely depleted, her courage never wavered, and what we owe to Mrs. McQueen at that time will never be known. What a tower of strength she was! She lived a long and busy life, but no one ever heard her say she had done much. It was her duty and her pleasure".

Mother was a charter member of the Edmonton Women's Canadian Club, of the Local Council of Women, and of the Y.W.C.A. She was also a member of the Westward Ho Chapter of the I.O.D.E. (the first chapter in Edmonton), and later Hon. Regent of the Dr. David George McQueen Chapter. She was of course much involved with the Northern Alberta Pioneers and Old Timers Association, and was an Honorary President.

—Mrs. Christina McKnight

OFFICERS' ODDMENTS

The many faces of June-July—

—carefree freckled faces of 10-year-olds liberated from classroom;
—browning faces of C.G.I.T. campers;
—intent faces behind dark glasses of W.M.S. members reading the new study-packet, ''Christian Presence in Japan and Taiwan'', getting information too from old copies of ''Glad Tidings'', the ''Record'', and background books;*
—gratified faces of the W.M.S. Book Room staff as they check in Book Displays sent in by Literature Secs for new fall make-up;
—smiling faces in the Treasurer's Dept. as Synodical Treasurers (backed by Presbyterial and Group counterparts) send in June collections—July's too;
—thoughtful faces of those pondering this column's summer question: ''What W.M.S. problem or question would you pose to Officers or members if you were writing it?'';
—ink-stained faces of those who have chewed ball-point pens writing in answers;
—worried, yet dedicated, faces of leaders up to their camp-hats in wall-to-wall day-camping or V.B.S.;
—and serene faces of those who take a day ''to search for God'' '' 'long about knee-deep in June.''
Happy summer, everyone!

**Background Books:*

Christianity in Taiwan, A Profile	*.40*
This is Japan Today	*.50*
Unknown Country	*1.00*
Japan, Yesterday and Today *Bantam Pathfinder paperback series*	

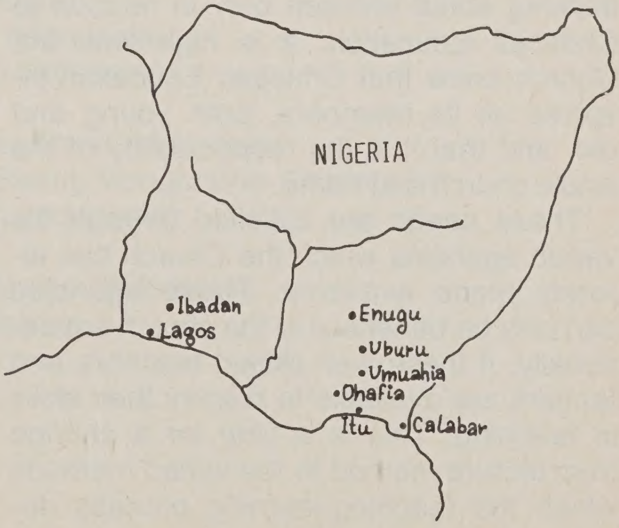
The Urgent Need of THE PRESBYTERIAN CHURCH OF NIGERIA

by MGBEKE G. OKORE

What was known of God by the prophets and the apostles would not have passed to others and would never have reached us, had it not been for a very human process. It was communicated from person to person. Upon the Church rests the responsibility of being the human through which the true knowledge of God reaches each generation. The effectiveness of the Church in communicating the Christian faith will depend upon the quality of leadership and program developed through which that church will reach children, youth and adults. By the same means, the recruiting and training for high grade leaders and development of a well balanced program will depend upon a concerned group of men and women with special dedication, who are given the responsibility for the Christian Education program. The responsibility is not adequately met merely by the provision of an ordained ministry and the institution of a Sunday School for the instruction of children, youth and adults. Rather, the church should in addition, make arrangements for persons with professional education to be in charge of its total educational program, to ensure an effective Christian education.

Through the kind arrangement of the Board of World Mission staff, last May, 1974, I was able to go back to Nigeria for a short break. While I was there, I discovered my people's greatest urgent need in the Presbyterian Church of Nigeria. Although this need was there before I left Nigeria for Canada for my education, I could hardly see it as clearly as I could see it now. I can make this kind of judgment now because of the wealth of knowledge in Christian Education that Ewart College has offered me both in theory and in practice. I am very grateful to the Synod of the Presbyterian Church of Nigeria which saw the need of my training and recommended me, and the staff of the Board of World Mission who offered to give me their moral and financial support.

It is worth mentioning that the Presbyterian Church of Nigeria has a strong youth organization especially in the Aro/Ohafia Presbytery where it has a strong Youth Organizer. Although not specially trained for the job, this Organizer, Mr. B. I. Bassey, is doing all that is humanly possible, through the support of the Presbytery, to help the various youth and Sunday School groups in the different local churches to plan their programs. Mr. Bassey could make a wonderful Christian Educator if he were professionally trained for that job. When I met him last May in Nigeria, he expressed his conviction that Christian Education work in the church could be one of the most exciting and challenging experi-



ences in one's life. He said there is a lack of trained qualified teachers and leaders, a good program to guide, and resource materials to work with. This was a very good point Mr. Bassey made, and these are exactly the specific needs of the Presbyterian Church of Nigeria, which will be met if the Church provides professionally trained persons (Christian Educators or Church Sisters).

Improved equipment, materials and teaching resources may be provided, but these will prove ineffective apart from wise and devoted teachers. Most of all, the Church needs the right kind of teachers who are eager to continue their own learning, to develop new skills, to understand their pupils and group members (how they develop and learn, their needs and interests), and above all, to witness to the redemptive presence of Jesus Christ.

The purpose of the Presbyterian Church of Nigeria should be to live its life, practice its faith, share its values, show concern for persons and offer its ministry for the meeting of human needs. This is so that men everywhere may not only hear the gospel but also may be encouraged to commit their lives to its demands.

It is worthwhile for the Presbyterian Church of Nigeria to understand that it is its duty to meet the needs of all ages within its fellowship. It is no longer a question of thinking about children only in relation to Christian Education. It is high time the Church knew that Christian Education involves all its members, both young and old, and that it is the responsibility of the whole church and home.

These needs are satisfied through the varied agencies which the Church has already made available. These agencies can only be beneficial to the church educationally, if these well skilled teachers and leaders are available to display their skills in teaching. This is a time for a change from lecture method to the varied methods which the teaching-learning process demands. The teachers need some training to bring them up to date both in the knowledge of the contents and in their methods of teaching. This is the urgent need of the Presbyterian Church of Nigeria today.

There are few or no such skilled teachers for the Christian Education, simply because there are no opportunities for such continuing education. This goes to prove that the pressing need in the Church is the improvement of the Christian Education provided for all ages. The recruitment and training of well qualified leaders is a great key for this improvement. Unless the Synod of the Presbyterian Church of Nigeria makes a solid arrangement to have professionally trained Christian Educators (Church Sisters), who will organize and conduct such leadership training on a regular basis, the Church will not meet its educational needs. On the whole, she takes general charge of the educational aspect of the total church program. She will stand beside the minister as a professional member of the church staff and as a technically trained Christian Educator.

The Presbyterian Church of Nigeria has already proposed such training for its women who qualify and prepare for the task. The Academic Courses, Practical Experiences and Fellowship, the Training Centre will offer, will all be designed to give the students a sound knowledge of Christian Belief and to help them develop human and technical skills necessary for their task in the church. When this great and urgent need is met, many of the other needs of the church will find their fulfillment in it.

These Christian Educators (Church Sisters) will then be able to recruit and develop leaders in the necessary knowledge and skill for classroom effectiveness. These leaders in turn will be able to help plan good programs, use adequate methods to improve and show a higher degree of motivation and greater job satisfaction. The Presbyterian Church of

Nigeria will then realize that it has begun in earnest in fulfilling the final and supreme injunction of the master, “Go ye . . . and teach” (Matt. 28:19-20).

Intercessory Prayer

Members of the World Alliance of Reformed Churches (Presbyterian and Congregational) are especially remembering Christians in the following Churches during the months of June and July. Let us join with them in prayer.

June 1	Second Cumberland Presbyterian Church (USA) United Church of Christ (USA) United Presbyterian Church in the USA
June 8	Presbyterian Church of Burma Church of Christ in China Hong Kong Council of the Church of Christ in China
June 15	Church of North India Indonesian Christian Church; its three autonomous synods in West, Central and East Java
June 22	Gereja Toraja (Indonesia) Christian Javanese Churches (Indonesia) Christian Church of East Java (Indonesia)
June 29	Karo Batak Protestant Church (Indonesia) Protestant Church in Indonesia; four of its constituent regional churches: GMIM—Minahasa, GMIT—Timor, GPIB—Western Indonesia, GPM—Moluccas
July 6	Pasundan Christian Church (Indonesia) Evangelical Church in Kalimantan (Indonesia) Protestant Christian Church of Bali (Indonesia)
July 13	Christian Evangelical Church in Irian Barat (Indonesia) Evangelical Christian Church in Bolaang Mongondow (Indonesia) Sangir/Talaud Evangelical Church (Indonesia)
July 20	Christian Church of Southwest Sulawesi (Indonesia) Christian Church of Sumba (Indonesia) Evangelical Church of Iran
July 27	Church of Christ in Japan Korean Christian Church in Japan United Church of Christ in Japan

60 children attend Nursery school.

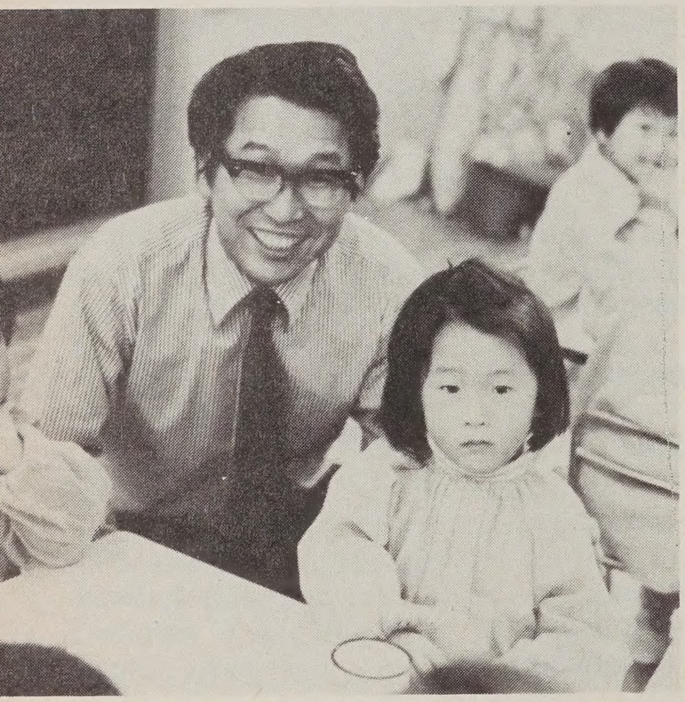
Shoes are left
in the boxes by the door.

Uchikoshi Nursery at Yokohama

Korean Christian Church in Japan

Dedicated on March 23, 1975.

Photos by Ruth Finley



The pastor, Eri Kim's father visits us

Also Miss Hyndman.

Parents and older brothers and sis

There are 6 teachers and 2 other helpers at our nursery.

ave to dress ourselves.

Here it is!

As the magazine goes to press, we have received contributions of $1,174 towards our goal of $24,000.

Contributions may be sent to Treasurer, WMS (WD), 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

Have you contributed to this Centennial Project of the WMS (WD) in Canada?

k us up later.

We Hope You Have!

The
NEED
IS
URGENT.

Good News from the Land of Pharaoh

This article comes to us from Intermedia, which receives a grant from the Women's Missionary Society, W.D. through Christian Literature funds.

Daily we are bombarded by headlines from Egypt. Seldom, however, do they herald good news. But exciting things are happening. Seventy-year-old people are reading the Bible for the first time. Five hundred acres of desert have been irrigated. Eyesight is improved and restored. Over 6 million chickens and 100,000 Gospels have been distributed.

Thanks to the hard work of CEOSS, the Coptic Evangelical Organization for Social Services, villagers in rural Egypt are getting the kind of help that enables them to help themselves. CEOSS was founded to liberate men and women from ignorance, poverty, sickness and fear. The goal is accomplished daily.

Rev. Samuel Habib, who has been with CEOSS since it began over 20 years ago and is now the director, was in the U.S. in January and told of exciting new developments taking place in several villages. Mr. Habib stresses that CEOSS goes to a village only by invitation. A "village" may have a population of 500 or 30,000—the term applies to any rural community that is off the beaten track and not connected to other communities by the main railroad.

A two-year literacy campaign is the first step in the development project. The original Primer, made with the help of Dr. Frank Laubach, has been revised many times to meet new needs and to keep up with advanced educational techniques.

Literate men and women in the community volunteer to teach fellow villagers. The average time for acquiring the basic skills of reading is only three months, and by the ninth month the new literates can cope with reading materials of average difficulty. But the learning doesn't stop there; literacy classes continue for another year, and by the end of that second year, the newly literate villagers can take full advantage of the little libraries subsidized by CEOSS. And now Bible Study classes are ready to begin.

Says Mr. Habib, "The prime motivation for people wanting to learn to read is to be able to read the Bible for themselves." The third year is a time of rejoicing in their ability to read and study the Bible. In addition to over 100,000 Gospels and other Scripture portions, more than 19,500 Bibles have been distributed through sales and as prizes. All the books used in these classes have been published by CEOSS, and these include 25 different titles.

Side-by-side with the literacy campaign and Bible study, programs in home economics, agriculture, health and family planning enable the villagers to help themselves. They learn to read so they can read to learn.

Needlework, cooking and nutrition, home management and child care are among the home economics courses. Much of what is taught aims at preventing the illnesses treated by the Health Services. For example, 90% of the village population in Egypt has glaucoma. This disease is treated by doctors in the CEOSS Eye Care project, *and* villagers are taught that moving their sleeping mats from the dusty dirt floor to a simply constructed raised platform will help toward its elimination.

Literature prepared by CEOSS and the government on new farming methods is distributed by CEOSS workers and volunteers. Better breeds of chickens from Government centres are also distributed, at

After learning to read, Egyptian village women teach their neighbors to read: Each-one-teach-one.

cost price, by CEOSS workers. Selling chickens is generally the main source of income for village women. Consequently, in addition to bringing a much needed source of low-price protein food to the community, this project improves the quality of the women's productivity. In one year alone, CEOSS distributed over 32,000 chicks.

In health services, one novel CEOSS effort provides transportation for villagers to urban Government Health Centres. Much simpler and cheaper than administering a village clinic, this approach gives people the advantages of existing social services that until now were inaccessible.

All these programs are furthered by the Follow-Up Department. Even though the literacy and Bible study campaign technically lasts three years, CEOSS follow-up staff visit a village for three additional years.

As a literacy follow-up, three reading courses are given, each consisting of 15 books and lasting one year. In Bible study, the follow-up workers help to organize continuing classes in the churches. Constant training of local leadership and facilitating a steady supply of books to local book sellers are essential in maintaining progress. Through Intermedia, the overseas mass communications and adult basic education arm of the National Council of Churches, North American church funds help support this work.

"How much help should you give people to enable them to develop and improve their communities? You can't do it for them, I'm sure, and whatever you do may be harmful if you stay too long." So writes Mr. Habib. Aware of this potential danger, CEOSS considers the training of leaders of prime importance. This principle is incorporated into every facet of their work. A Leadership Training Conference is held every summer, bringing together outstanding leaders from the villages where CEOSS is at work. Conferences and meetings are also held regularly for training leaders in the smaller areas.

The visits of CEOSS follow-up staff—several hours per month in the sixth year—demonstrate the continuing interest of CEOSS in the development of the community. Through the efforts of the newly trained local leaders, the community moves ahead on its own steam.

in the world

by marjorie ross

Last month we were talking in a general way about energy—the source of heat and light in our houses. This month I want to devote this space to a discussion of the most important source of energy, oil, which, one way or another, will be the centre of many news stories this summer. There may not be a great deal any of us can do about the price rises that are certainly coming, but we might as well understand the reasons back of them.

The oil crisis began late in 1973 immediately following the Yom Kippur war between Israel and her Arab neighbours. Nine oil producing countries who were either Arab or supporters of the Arab cause (Iran falls into this category) declared that they would no longer permit export of oil from their countries to nations which they considered to be Israel's supporters. Moreover, the oil producing countries who had formed an association known as OPEC, which stands for the Organization of Petroleum Exporting Countries, declared that they had agreed that the price of oil would be drastically increased. The embargo on exports of oil was lifted late in March of 1974 but the new high prices are still with us. The world price of oil is now roughly double what it had been before.

So far in Canada we have been protected from this increase because we are self-sufficient in oil. As of this spring, the Canadian price for oil is $6.50 a barrel as against the world price of $12.00 a barrel. I will get back to our own oil concerns soon, but first let's look at the results of the rise in oil prices on the world scene.

Last fall, we shoppers faced the same situation in buying sugar as most countries face in buying oil. The price had doubled, which meant we had to take money we were previously using for something else in order to go on buying the same amount, or reduce our consumption in order to keep the cost somewhere close to what it had been before. However, countries buying oil have two problems not faced by the woman buying sugar. First, in an industrialized society oil is, for now anyway, absolutely essential. Consumption can be reduced, but this can only be part of the solution. Secondly, a country can only buy as much from other countries as it sells to them—imports should balance exports. This is called the balance of payments, and a discussion of this point would lead us into the deep waters of currency exchange, and things called Petrodollars and Eurodollars. For our purposes, it is sufficient to say that a country that is spending more outside its borders than it is taking in will be in trouble sooner or later.

Let's take a few examples of countries which must import all their oil, and see how they have been affected by the price rise. During this past winter France ordered the suppliers of fuel oil to deliver to their customers only 80% of what they consumed the year before. This means that even those who felt they could afford to pay double for their heating costs would be forced to turn their thermostats down or face a very chilly February and March when their allotment ran out. Moreover, premium gasoline for the family car costs $1.70 a gallon in France, a fact which should discourage unnecessary trips!

Although industrialized countries in Europe have been very hard hit, the worst casualties have been countries that were poor to begin with. For example, India had to set aside a full one-third of its total income from exports just to pay the *increase* in its oil bill. Some really small and poverty stricken countries like the Caribbean islands will simply not be able to import oil unless someone bails them out with the necessary cash. They will be literally power-less.

Many oil consuming countries are at their wits' ends to pay the new high prices. At the same time, the handful of oil producing countries have so much money that they don't know what to do with it, and strangely enough, this too poses serious problems for the rest of us.

The oil countries will undoubtedly try to filter some of this new found wealth down to their people. We saw how Nigeria is attempting to do this by the direct method of giving all government employees a dramatic increase in salary. A great deal can also be spent on development projects—roads, irrigation, electrical plants to better the life of the people. However, some of these countries are very small and sparsely populated. Abu Dhabi is a tiny state on the Persian Gulf which you have probably never heard of. Its oil profits recently have been so high that it could pay every one of its families an annual income of $200,000! Given a limited population and a rudimentary economy, most of the governments of the oil countries know that they can only spend a limited amount of their profits at home.

What are they going to do with the rest of their money? So far, most of it has gone into short-term deposits in solid English and American banks. The amount of money accumulating there is really staggering. It is estimated that oil profits are rolling in so fast that it would take only one working week of six days for the oil countries to have enough cash in hand to buy up the entire holdings of the Rockefeller family. The banks are worried about having so much money from one source on short term deposit. What would happen if the "oil sheiks" suddenly pulled their money out? Of more immediate concern for many countries is the prospect of having their industries bought up by oil powers looking for good investments. Iran, the leader of OPEC, has made large investments in key industries, for example, $300 million in Pan American Airlines and a very sizeable amount in Krupp Steel works in Germany.

The rest of the world has not been completely passive in the face of OPEC's actions. Twenty-four rich countries led by the United States have formed the Organization for Economic Co-operation and Development (OECD) and they hope to come to terms with OPEC at a major conference this summer. While the U.S. still hopes that the price of oil can be lowered again, most OECD members feel we should accept this new level as a fact and concentrate on ways of easing the oil payments crunch on poorer countries. Primarily, they want to find ways of "recycling" the oil profits through the world economy.

Canada and other countries support a scheme whereby surplus oil profits would be contributed to a special fund administered by the International Monetary Fund and loaned out to those who need it. This could be used either to permit countries to pay for their oil imports, or, more importantly, to finance basic development schemes. Since the money would come from OPEC, this may sound as if Canada were proposing a scheme designed to give away other peoples' money. In fact, the oil profits represent money being drained out of the wealthy nations of the world. This scheme would be transferring some of the wealth of the "have" nations to the "have nots" through the medium of the OPEC. All of us with a concern for the Third World have been saying the rich countries should do just this for many years. Now, they may be forced to do what they have refused to do voluntarily in the past.

However, it is very likely that OPEC will be unwilling to go along with a scheme such as this. Oil countries may prefer to grant aid directly, so that it is obvious to everyone who the generous parties are. After the last natural disaster in Pakistan, Christian relief organizations were contacting each other about relief donations when it was announced in the papers that the Saudi Arabians had sent $50 million to their fellow Moslems. In the face of a gift of that size the Christians felt that their money was more needed elsewhere!

This illustrates one of the most significant facts about the oil price increases. We have grown accustomed to think of the world as divided in three—the rich, developed, largely white countries in one group, the powerful Communist countries in another group, and all the rest lumped together as the "Third World", poor, underdeveloped whose people are largely brown or black. All this is changed now: Third World countries like Iran, Saudi Arabia and to a lesser extent Nigeria and Malayasia are now rich and powerful. Former colonial powers like France and

Italy are on the defensive. Unfortunately, the poorest countries of the world who have no oil are worse off than before.

I will end with a few sentences about Canada's oil controversy. Our "have" provinces, Alberta and Saskatchewan, export oil to the United States and also send it via the Trans Canada Pipe-line as far as Ontario. Eastern Canada, Quebec and the Maritimes have to import their oil from Venezuela and Iran, although Quebec should be receiving western oil through an extension of the pipeline in a few years' time. Eastern Canada of course has to pay the world price for oil. However, in an effort to keep oil prices inside Canada at the former level, Ottawa imposed an export tax on oil going to the Americans, and used the revenue from this to subsidize the price eastern consumers paid for their foreign oil. However, the oil provinces are protesting vigorously that the artificially low price of oil in Canada is driving away developers who cannot make the profits in developing Canadian oil that they can elsewhere, and is depriving the oil provinces of royalties. Ontario and other consuming provinces argue that a big jump in the price of oil would increase inflation throughout the economy. It is left to the Federal Cabinet to balance one against the other and set a new price sometime this summer. Whether it will be as much as Alberta wants, or as little as Ontario hopes, remains to be seen. In any case, our fuel bills will be higher next winter, but while we grumble, let's remember that most people in the world have been hit much harder than we have.

wms highlights

Exploration Of Our Centennial Mission Study—Westminster Explorers

We play acted the Emmigration of Scottish Settlers from Scotland to Pictou, Nova Scotia in 1773.

At 6 p.m. on Explorer night, Explorers came wearing tartans, shawls, tams and headscarves; their supper "provisions" were wrapped up as though for a long journey on board the good ship "Hector."

The Explorer Counsellors arrived early and prepared for the trip. One area of the hall was set up as an embarkation centre. A picture of the "Hector" was on the door and a large world map on one wall with the proposed trip marked off with cord. Plaid blankets were used on the wall, the Explorers were met by "John Ross" (Mrs. Newbury, counsellor) who told them background stories, invited them to use their imaginations and enter into the adventure whole-heartedly. The girls were divided up into "families"—the MacLeods, MacDonalds, Duncans and Rosses; fathers, mothers, boys, girls and babies (dolls) prepared to set sail for the New Homeland. Not having a piper (as suggested in the handbook) we had bagpipe music on a record player, as we boarded and entered the main part of the ship (Church Hall). Each family shared their provisions at supper. Oat bread and scotch scones were shared. The Explorer Counsellors, as John Ross and Mr. MacLeod, led the families in discussions about leaving their homeland and going to their new land, hardships suffered on the journey and the importance placed on God, worship and education in the lives of these Scots. The emmigrants made their own entertainment and all assembled on deck where they enjoyed Scottish dancing, singing and games to bagpipe music. (The girls made up this part of dancing.) Before bedding down, the families grouped around their family worship (77 days elapsed).

The families arrived at Pictou and eventually made their way inland where they cleared land and made log shelters and farms in the forest. (The stage behind the curtains had been set up as Squire Patterson's Barn, with stools and benches scattered around, candles set up high.)

In the main part of the church hall the families were told how the settlers worshipped in homes,—sometimes families met but they did not have a minister until 13 years after arrival. Mrs. Miller (counsellor) took the part of the Rev. Mr. James MacGregor.

All families made their way through the forest to Squire Patterson's Barn. All lights in the hall were turned out and using flashlights as lanterns each family wended its way through the hall, corridors and around the church, sometimes meeting other families, until they eventually assembled at the barn where they sat by "lantern" and candlelight to have a service. A precentor led them in an Easter Hymn, "Jesus Is Risen". The Chief Explorer led in the reading of the 23rd Psalm. The new minister was welcomed and talked of his duties, how they could meet his stipend, and how together they could spread the gospel. Before leaving he told the young people that we owe much to the past and to the present leaders *but* they are responsible for carrying the Gospel into the future.

This "Centennial Expedition" was a great success. It was a thrill to the counsellors to see how the girls came prepared with food, costumes, games, dances. One 9 year old even knew that Nova Scotia meant New Scotland.

The Exploration closed with Taps and the Mizpah Benediction.

—Mrs. Audrey Miller,
Chief Counsellor,
Westminster Church, Ottawa.

Martintown—Mission Rally

A large crowd gathered in St. Andrew's Church, Martintown to hear Miss Margaret Kennedy of the Bhil area of North India tell how the work in India had expanded during the 35 years she has served there. The Church of North India has as its motto: Unity, Witness and Service. The program was directed by the Martintown Women's Missionary Society. Mrs. Harvey McMillan presided, assisted by Mrs. Stewart Blackadder who led in prayer. Mr. Everett Rush of Cornwall rendered two beautiful solos accompanied by Mrs. Iver MacIver of Maxville.

British Columbia Synodical

"What do you use for a rod and staff?" was the theme of the 61st Annual meeting of the B.C. Synodical of the W.M.S. (W.D.) held in Calvin Church, Abbotsford. Mrs. M. M. Young, president, extended a warm welcome to delegates and friends from the four presbyterials of Kamloops, Kootenay, Westminster, and Vancouver Island. Rev. R. M. Pollock of Calvin Church conducted the morning worship service.

A lively "hymn sing" preceded the evening devotions, conducted by Rev. David Smith of West Point Grey Church, Vancouver. Skits were presented by Kamloops, Vancouver Island and Westminster Presbyterials, portraying sights and sounds from 1875-1975. The railroad with its plaintive wail brought many changes in the Kamloops area, whereas boats and the river played their part in Vancouver's church history.

The guest speaker for the evening was Mrs. J. A. Newstead, President of the W.M.S. (W.D.). Mrs. Newstead had visited some 30 churches across Canada with the Centennial Tour last July. She showed slides of the tour and gave interesting and diversified comments on each church.

Montreal

In spite of freezing rain and slippery conditions, on the evening of March 24th, 1975, many WMS members gathered at Knox Crescent and Kensington Church to welcome Miss Margaret F. Kennedy of the Bhil field, India. Representatives came from neighboring Presbyterian churches and a very large group from the Margaret Kennedy Auxiliary of Maisonneuve-St. Cuthbert's Church acted as cohostesses with members from Knox Crescent and Kensington. Mrs. John Smardon, co-president of the Evening Auxiliary was in charge of the meeting. The tone of the meeting was set by the solo "How Great Thou Art", sung by Mrs. D. Midgley, accompanied by Mrs. Huntley Cameron, organist. Miss Olive Scott conducted the devotional period, reading from St. Mark 16: 1-8, and basing her meditation on "The Empty Tomb". Miss Lillian Morton, in presenting Miss Kennedy, referred to the old days in Kensington Church when Margaret was a member of the former Young Women's Auxiliary as well as taking an active part in other groups within the church, all of whom experienced a sense of loss when Margaret left for Toronto to train for mission work, and her departure for India during the troubled days of 1939.

Miss Kennedy, assisted by Mrs. C. J. MacKay, showed slides which illustrated the progress made by the Bhil women of North India. Many of them got their early education in the mission schools, and their thirst for knowledge has led them into ever-widening fields. Now many of them are able to take their place with confidence as they join with others from large centres in planning for and carrying out the work of the women's groups in the United Church of North India. During the social hour all had an opportunity of chatting informally with Miss Kennedy and with one another.

Alberta Synodical

Alberta Synodical met in First Church, Edmonton on March 25-27, with Marjorie Middleton presiding. Reports were highlighted by the use of flannelgraphs to represent banners. Mrs. J. A. Newstead, President of the Society, was present for useful advice at all meetings and after the luncheon spoke about the Yokohama Nursery Project and also showed an interesting film. Rev. David Crawford was guest speaker at the evening banquet. Taking an excerpt from the book "Blue Flame in the Foothills", he spoke about Angus Robertson, one of the earliest missionaries in the west.

West Toronto

West Toronto Presbyterial had the privilege of hearing Mr. and Mrs. Bill Leslie of Fernie House, the therapeutic home for boys, at their April meeting.

At Fernie House, boys who have previously been unmanageable are trained by educated love and educated discipline to obey rules and get along with others. Each boy goes regularly to school—a big change for habitual truants. Mr. and Mrs. Leslie give credit to a dedicated staff; and they speak reverently of the transforming power of Jesus at work in the lives of boys who have accepted Him.

Toronto Kingston Synodical

The annual meeting of Toronto-Kingston Synodical was held in historic St. Andrew's, Scarborough, April 15-16. This church was started in 1796 with church services held in settlers' homes and by 1819 their church was built.

Over 100 delegates registered and reports were given with each Secretary comparing the work now with what it was in the early days of the W.M.S. In the evening, several presbyterials put on skits, depicting the early struggles of The Presbyterian Church and the hardships endured. On Wednesday afternoon during a festival of missions, the ladies were divided into four groups and had an opportunity to meet with the workers on the field, Mrs. James from Fernie House, Rev. Mary Farmery from Armagh, Miss B. Scott, Miss M. Gehman and Miss M. Kennedy all from India, Miss Joy Randall from Taiwan and Miss G. Kelly of the Board of World Mission. These groups were very lively, the ladies asking questions of the workers and thus good participation on the part of many ladies. Mrs. Campbell Snider is the newly elected President, and there is a good representation of all presbyterials on the executive.

St. Andrew's, Puce, Ont.

The Jessie Linton W.M.S. group, St. Andrew's, Puce, Ontario held a luncheon at the church hall on Wednesday, April 23. They had a display of an old Bible, Prayer book, hymn books, year books of Presbyterian Church of England 1876-1878, album of photos, dishes and other articles of the past century.

First, Winnipeg

The three W.M.S. groups of First Presbyterian Church, Winnipeg—the Afternoon Group, the Evening Group and the Hildur Hermanson Auxiliary—took part jointly in the morning service of worship, on Sunday, April 13. A member of the Evening group read one lesson as did a member of the Hildur Hermanson group, and a member of the Afternoon group read the history of The Women's Missionary Society in Canda. This history was compiled by Miss Anne Henderson, a W.M.S. member, and is extremely interesting, informative and well researched. The service was a great success, and it was an ideal opportunity to promote the W.M.S. to the congregation as a whole.

Brampton Presbyterial

Following a get-acquainted hour, Mrs. Florence Weber, president of the presbyterial, opened the annual meeting held in St. Andrew's, Port Credit, with reflections on "Living Through Loving," the theme for the day. Members were divided into four groups for study. A special feature was a panel discussion planned and written by Mrs. McCracken, historian, assisted by Mrs. Little and Mrs. McGregor, in which they reviewed the lives of two outstanding WMS women, Mrs. R. F. Cameron of Georgetown, and Mrs. Wm. Adamson of Oakville.

BWM

Rev. Earle Roberts, Secretary, Overseas Operations, returned at the end of April from a field trip which took him on church business to India, Afghanistan, into high Nepal, Japan, Taiwan and Hong

Kong. Because of transportation difficulties in Nepal he walked long distances high in the mountains (for which he had purchased special hiking boots) to visit Pat Pooler who is serving as a nurse under appointment by The Presbyterian Church in Canada to work with the United Mission to Nepal.

Dr. E. H. Johnson returned in early May from a three week visit in the Peoples' Republic of China, going to Peking (via China Air from Tokyo), Sian the historic capital of ancient China, Tachai one of the most famous agricultural communes in China, a number of smaller towns in the province of Shansi, Nanking, Shanghai, Canton and out by R.R. to Hong Kong. He was studying methods of dealing with minorities in contemporary China and hoped to get in touch with Christians and Christian groups wherever possible. This was Dr. Johnson's second visit to Communist China within two years, something of a record for a churchman and former missionary and a great opportunity for our church.

Three graduating deaconesses were appointed by the Board of World Mission: Misses Linda Green, Arlene Randall, Lois Whitewell. Arlene will serve in a shared ministry in East and West Toronto Presbyteries and Brampton Presbytery. Lois will go to work in Calgary/McLeod Presbytery in Alberta.

About 40 students were appointed to Summer assignments, 1975, all across this land. About ten of these are non-Canadians.

Some 12 graduating students were appointed to serve as Ordained Missionaries for a period of at least two years. Nine of these are Canadians, two from the United States and one from Scotland.

Miss Eleanor Knott returned to Canada in late April on furlough from India.

Miss Pauline Brown came home in May on furlough from her work at the Abey Home and the School of Nursing in the Bhil Area of India under the Church of North India. She will take part in the Mission Month of May in the Synod of Hamilton/London and do some further deputation after attending the General Assembly and Congress '75 in June.

Rev. Harry Crawford, Church Consultant for Communication Services is in London, England, to attend meetings of the World Association for Christian Communication (WACC) and the Agency for Christian Literature Development (ACLD) which two organizations will come together on May 12 to form one world body. They each serve over 200 church related communications programs and projects around the world in the field of electronic and print media.

In April, the church offices were visited by a distinguished overseas person, the Rev. Harry Daniel, associate secretary of the Christian Conference of Asia, with headquarters in Singapore. He emphasized that priorities of the Asian churches are quite different from those of the Western Churches and their mission boards. It is time the Boards of the west stopped maintaining the status quo, he said, and began listening to the needs of the churches in the developing world. He mentioned appreciatively the work of Dawn Ross, under appointment by The Presbyterian Church in Canada to work with the Urban/Rural Mission Committee, one of the most dynamic aspects of the work under the Christian Conference of Asia.

NEWS

Church Studies UFOs

Toronto (CCP)—In the past few years dogmatic and systematic theologians have become increasingly interested with the religious implications to man of life on other planets.

And what was once the sole preserve of science fiction writers and star-gazing gourmands has witnessed an invasion by learned Christian clerics.

They are exploring, for one, what man's relationship would be with Christ and God if strange beings from other planets came face-to-face with humans.

In short, science fiction has become science fact in the minds of many of these men, according to one of North America's leading Christian educators, Father Arthur Gibson.

As chairman of the religious studies department at the University of St. Michael's College here, Father Gibson said the Church has given some priority—"admittedly not a high one"—but a definite priority to the question of extraterrestrial life.

And since 1969, he said, an expanding number of serious theologians are examining whether the UFO sightings are really an attempt by non-human space voyagers to contact man.

The most recent example prompting such inquiries was the pictures taken by high school student Pat McCarthy, on an expedition to photograph birds. Suddenly he saw an unidentified flying object. Using a telephoto lens, Pat managed to snap four pictures of the object before it vanished into the distance. Enlarged 160 times, the pictures showed a sombrero shaped object, with traces of legs or antenna.

Physicists at McMaster University in Hamilton declared they were baffled to find a logical explanation, but ruled out the possibility of a hoax.

Explaining theological interest in UFOs, Father Gibson said: "Christ is our head in virtue of His humanity. This would not apply to androids no matter how intellectually developed they may prove to be.

"This doesn't mean they wouldn't have a relationship with God," he said. "It just wouldn't be the same as ours."

On a practical level, Father Gibson maintained the Church would have to abandon proselytizing attempts on such beings.

Korean Protestants Held Christian Universities Close

Geneva (EPS)—Two leading Protestant clergymen in South Korea have been arrested and charged with embezzlement and a third is being held without a warrant, according to reports received April 9 at World Council headquarters.

Embezzlement charges have been placed against the Rev. Park Hyung Kyu, pastor of the First Presbyterian Church of Seoul, and the Rev. Cho Seung Hyok, a Methodist minister who serves as secretary of the Metropolitan Community Organization and was recently named secretary of the Protestant Clergy for Social Justice in Korea.

The general secretary of the National Council of Churches in Korea, the Rev. Kim Kwan Suk, was being detained but no charge has been brought.

The National Council of Churches issued a statement April 7 saying the embezzlement charge was groundless, and that the arrests represented the suppression of religion and were a challenge to the entire Christian Church.

Meanwhile, four Seoul universities, including two church-sponsored institutions, were closed after the government sent in troops to put down student riots at the Korea University. President Park issued a new emergency decree making those participating in campus demonstrations subject to 10 years imprisonment.

Demonstrations began last week at Korea's leading Christian university, Yonsei, when students learned that its president, Dr. Park Tae Sun, had been forced to resign in a dispute over the reinstatement of two professors and a number of students released from jail early this year. The government had sought the dismissal of Dr. Dong Gil Kim, a history teacher, and the suspension of Dr. Chang Kook Kim, dean of the school of theology.

On April 8 the government sent troops into the Korea University to quell anti-government demonstrations. Three other schools then closed voluntarily—Yonsei, Seoul National and the Jesuit-run Sogang University.

Bible Distribution In Eastern Europe

Stuttgart, Federal German Republic (EPS)—The distribution of the entire Bible or some portions of the New Testament throughout Eastern Europe has increased markedly in recent years. According to the United Bible Societies, more than 950,000 Scriptures were distributed through local congregations in 1974, in contrast with 150,000 in 1964.

A background paper issued by UBS notes three ways of supplying Scriptures to Eastern Europe: the sending or bringing in of single copies, bulk imports from Western Europe and local production.

Sending single Bibles by mail and having visitors bring them in openly is legal in all countries except Albania. UBS also sends bulk shipments from Western Europe with official permission of state authorities, and all such shipments have reached their destinations safely. The churches, together with the Bible Societies where they exist, take care of the distribution. However, UBS prefers local production and gives financial and technical assistance to such projects.

Arrest And Executions Assailed By WCC, AACC

Geneva (EPS)—Strong warnings that the arrest and threatened "secret trial" of the Rev. Ndabaningi Sithole and continued executions of political prisoners are "serious barriers" to the proposed Constitutional Conference for a peaceful transfer of power in Rhodesia were given this week by the chief executives of the World Council of Churches and the All Africa Conference of Churches.

Mr. Sithole was arrested on March 4 on charges of plotting to assassinate black nationalists. He was a key figure in negotiations between the African National Council and the white-minority Rhodesian government. The ANC broke off talks after his arrest.

WCC General Secretary Philip A. Potter called on the British Government to press immediately for a fair and public trial for Mr. Sithole, to take steps to prevent further executions of political prisoners in Rhodesia and "to exercise its continuing responsibility until full political rights for all people in Rhodesia are achieved".

Dr. Potter called on member churches to bring pressure, through their governments, on the Smith regime to adopt measures which will lead to a peaceful settlement through negotiations.

Canon Carr foresaw an intensification of the struggle for liberation in South Africa, Rhodesia and Namibia because "it is premature to speak of reconciliation" as long as there are oppressors and oppressed in these countries.

Reports from Salisbury on 11 March stated that a special court would hear Mr. Sithole's case March 24. While the government had said the African nationalist would face a "secret trial", acting chief justice Hector MacDonald later said he would hold as much of the proceedings as possible in public.

WCC Supports Liberation Movements

Geneva (EPS)—Recent developments in the former Portuguese colonies in Africa have shown that the liberation movements are and can be instruments of peace, human dignity, equality and justice in those countries in spite of great difficulties. Liberation efforts of blacks in South Africa, Namibia and Rhodesia have not, as yet, achieved similar results.

In light of this bird's-eye assessment, the Commission of the Programme to Combat Racism (PCR) of the World Council of Churches has deemed it necessary to continue its support for liberation movements, the pressure for withdrawal of investments and the exposing of collaboration between Western interests and white regimes in southern Africa.

At its meeting in March, considerable attention was given to a paper entitled "Detente or Delusion" analyzing Prime Minister Vorster's recent peacemaking initiatives. For the last 10 years, it said, South Africa has been quietly penetrating the sub-continent until its investments now total some $2 billion. Under the heading "Neo-Colonialism Par Excellence", the paper noted the varying degrees of dependence of nine nearby neighbours. Yet internally South Africa's apartheid policy has not changed. In fact, Mr. Vorster denied in a recent speech that blacks would ever have a voice in "white South Africa".

A second paper on "multiple strategies" for combatting racism in southern Africa pointed out that Western churches preferring an "alternative" or reformist strategy to the WCC's policy of withdrawal tend to be situated in countries with multi-national companies operating in South Africa, and where the churches themselves have investments there. This colours their analysis of the situation.

The PCR staff was asked to initiate consultations with churches on a national basis to discuss their experience and the result of using alternative strategies. The resolution also asked for national consultations on "collaborative action programmes in which Christians in a number of continents can cooperate".

Uncertain Future For Chilean Political Prisoners

Geneva (FPS)—The compilation by the Chilean Government of a list of political prisoners must precede efforts of the interreligious Committee of Assistance to Refugees in that country to find asylum for them in other countries, according to Lutheran Bishop Helmut Frenz of Santiago. Estimates vary as to the number of persons involved from 2,500 to 6,000. Some international organizations have placed the figure as high as 8,000.

The refugee aid committee, working with the International Red Cross and ICEM (Intergovernmental Committee for European Migration) of the United Nations, has received assurances that political prisoners prepared to leave the country can be released.

The German churchman said that last October 100 detained persons were permitted to resettle abroad. By the first of February, 60 of this group had left Chile and by now perhaps 15 more have followed. However, eight persons refused to avail themselves of the opportunity to leave the country because of the severe nature of penalties should they later elect to return to Chile. Anyone returning having once left under these conditions is liable to face a sentence of up to 20 years in jail and in certain cases risks execution.

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OBJECTIVE		1974	1975
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20,700.	BRITISH COLUMBIA	1,527.	1,491.
137,800.	HAMILTON AND LONDON	18,967.	15,300.
16,820.	MANITOBA AND NORTHWESTERN ONT.	1,556.	1,009.
71,500.	QUEBEC AND EASTERN ONTARIO	8,528.	9,937.
11,575.	SASKATCHEWAN	1,132.	1,609.
144,600.	TORONTO AND KINGSTON	13,800.	15,200.
424,175.		47,641.	45,846.
	Special Gifts	610.	958.
	Yokohama Nursery Project		1,174.

In Remembrance

Miss Bessie Moses
Melville, Brussels

Mrs. Ethel Mary MacDonald
Knox, Cranbrook, B.C.

Miss Agnes McIntosh
Knox, Guelph

Mrs. Edna Sutton
St. Andrew's, Hillsburgh

Miss Irene Matheson
Presbyterian, Innerkip

Mrs. M. L. Brownlee
Presbyterian, Richmond Hill

Miss Jessie Clubb
First, Winnipeg

Mrs. Christena Evans
Jubilee, Stayner

Mrs. C. C. Jefferies
St. John's, Toronto

Mrs. Agnes B. Harvey
St. Andrew's, Victoria, B.C.

Mrs. Maude Beattie
Knox, Woodstock

Names to be included in this column must be received by the Glad Tidings Don Mills office within two weeks of date of death. Information required: Christian and surname, church, city, date of death.

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* * *

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available from Board of World Mission, The Presbyterian Church in Canada, 50 Wynford Dr., Don Mills, Ont. M3C 1J7.

GLAD TIDINGS

August-September 1975

Pauline Brown and Sushila Patras
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GLAD TIDINGS
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MAY NUTT
EDITOR

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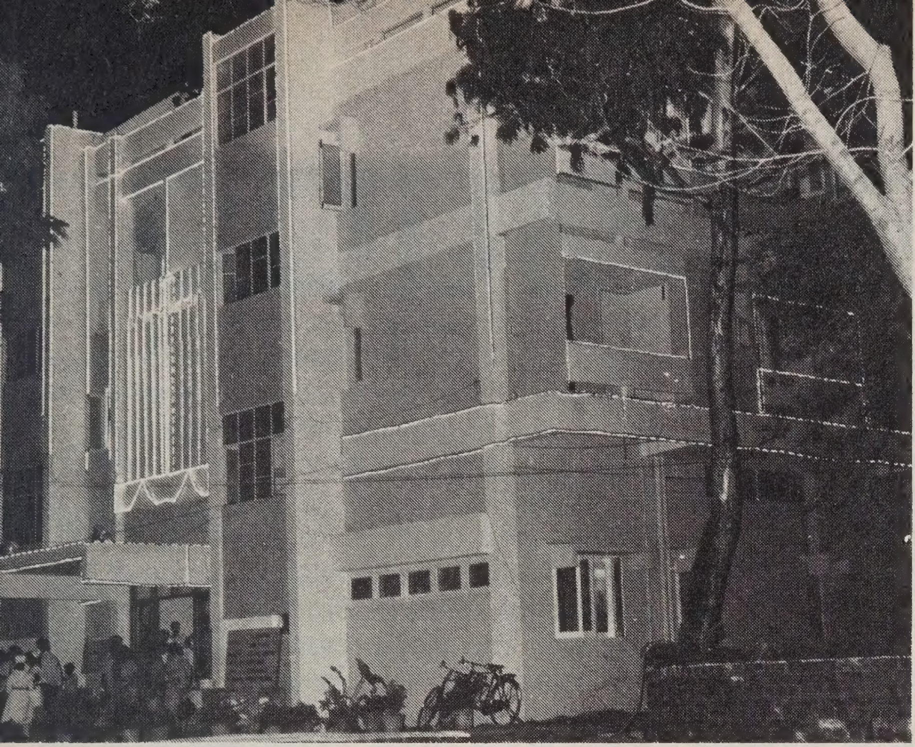


Brighter Grows the Dream

Adapted from an article by Matilda Miese

At the M.I.B.E. (Mid-India Board of Examiners) Graduate School for Nurses in Indore in April 1975 a "new" building was dedicated.

Following the graduation exercises at which 31 students from 9 different states of India and from Nepal received diplomas in Ward Administration, Teaching and Supervision, the audience entered the shamiana (tent) which had been erected in front of the new building. As darkness gently fell, the hundreds of small electric lights which illuminated the outline of the building and had the shape of a cross in a central position brought again to mind the thought, "and brighter grows the dream."

Dr. E. Moses, Miss S. Patras, Rev. I. Khimla, Miss R. Mitchell and Miss P. Brown all took part in the dedication service. After the chairman's opening remarks and the singing of the hymn, "Praise Thou the Lord, the Almighty," assisted by Miss M. Stephenson on the violin, Miss Patras gave a report encompassing briefly both the history of the M.I.B.E. Graduate School for Nurses and the building of this new edifice.

She told of the initial beginning of the School as a four month course in ward administration, teaching and supervision, in 1945, under Miss Mitchell. The particular emphasis of the School was that Hindi was the medium of instruction and it was open to both male and female graduate nurses from all over India. This basic curriculum developed into a six months' course. Then were inaugurated the advanced courses: Nursing Education (Sister Tutor), 1957; Public Health Nursing under Miss L. Scott's able leadership, 1958; Nursing Administration, 1960. It was in 1955 that the School moved to Indore where the Christian Hospital of the United Church of Canada made classrooms and living accommodations available for staff and students. It was at this time, too, that Miss Bessie MacMurchy, seconded by the Canadian Presbyterian Mission, became the first full-time Director of the School and served so ably. Her untimely death in 1963 was a great loss. Miss Patras concluded this portion by giving the general aim of the school, ". . . to develop qualified leadership in the nursing profession, especially in the Hindi speaking area."

Also important was the announcement of an Rs. 79,000.00 endowment fund from the Division of World Outreach, United Church of Canada, to pay for the salary of an Indian faculty member. The United Presbyterian Church, U.S.A., is also allotting Rs. 500.00 per month for a period of three years to be used for an Indian faculty member. In addition, the Division of Overseas Ministry, Disciples of Christ Church in America, has promised $2,000.00 per year for eight years for an endowment fund for faculty salaries; this is to start from July, 1975. Truly, brighter grows the dream!

Now, brighter grows the dream! It isn't enough just to enumerate that there are 584 who have graduated from the Ward Sister course; 173 have successfully completed the advanced course in Nursing Education; Nursing Administration graduates total 84 and 61 have taken Public Health Nursing. With increased numbers there arises the need for more adequate facilities. This new building provides a multipurpose assembly hall and library on the ground floor, the Director's suite, guest room and faculty quarters on the first floor; and a divided residence on the second floor taking care of the male students and some female students.

Miss P. Brown and Dr. R. Harnar actually spearheaded the drive for seeking funds to make such a building a reality. Correspondence started as early as November, 1969. The Coordinating Agency for Health Planning recommended the project to the EZE in Germany in December, 1970. On August 8, 1972, confirmation of grants by EZE and Brot fur Die Welt, Bonn, West Germany was received. The ground breaking ceremony took place on February 14, 1973, and now the dedication, April 9, 1975.

Miss Mitchell unveiled the plaques; the first one in English giving the names of the two donor agencies; the other in Hindi stating that this building was for God's glory and the advancement of nursing education in India. Miss Mitchell's name and the date were included.

Rev. I. Khimla, Moderator's Commissary, then lit the purple and white candles beneath the plaques on either side of the center door. He reminded us that Jesus had said, "I am the light of the world." In Him was life; and the life was the light of men. The light was given to each so that his life and love and service might be a witness and continue to shine in a dark world. After Rev. Khimla pronounced the benediction, Miss P. Brown cut the twined lavender and white ribbons. The building was now open to a tour for the guests present. The reception followed; refreshments of ice-cream and Coca-Cola were enjoyed.

And brigher grows the dream as we envisage beginning soon a B.Sc. in Nursing Post-Basic course. To God be the glory!

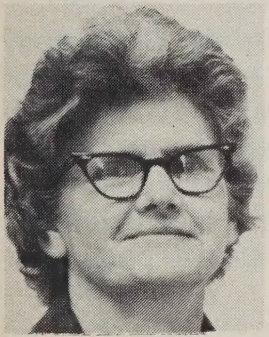
Members of the Society have followed with interest the activities of the M.I.B.E. Graduate School for Nurses in Indore, India, since its inception. Many of us met Miss S. Patras while she was in Canada obtaining her M.Sc.N. degree at the University of Western Ontario School of Nursing, under the auspices of the WMS (WD). Miss Patras continues as Director of the Graduate School. In an article in Glad Tidings in 1970 Miss Patras said "Our great hope is that this school will continue to uphold the great principles of its founders, to take its place in the structure of the nursing profession in India, to be a leader in the community and to expand and improve in every way possible. We need your prayers and we need your support." Let us be faithful in remembering this request.

COUNCIL '75

FEATURING

Margaret Webster

Ninette Di Gangi


Mary Whale

Margaret Kennedy

OPENING WORSHIP

"Thine is the Power" was the theme of the 1975 Council Meeting and the opening service of worship conducted by Dr. Margaret Webster, Principal of Ewart College. Dr. Webster was assisted by a verse speaking choir of five students from Ewart College and four Canadian Girls in Training from Glenview Presbyterian Church. Using Old and New Testament scriptures based on the theme, the group challenged the worshippers to be responsible in the use of their God given powers.

YOU HAVE RECEIVED POWER

Miss Mary E. Whale, who many recall was for a time the Editor of Glad Tidings and the Director of Overseas Missions of the WMS before moving into the Board of World Mission as Secretary for Mission Personnel, addressed the meeting. Miss Whale reminisced briefly at the beginning of her address indicating that the women who were active on Committees when she was a staff member of the WMS made decisions in faith, conscious of being supported by Women of the Society. They felt God gave them the strength and faith to carry out His purpose.

On a Sabbatical leave to observe and try to discover the best use of Mission Personnel in Canada and Overseas Miss Whale travelled across Canada, in Asia and Africa observing, meeting and conversing with people—Christians fulfilling their calling. These Christians were working to give minority peoples equal opportunities—working to provide the right for people to live as people rather than animals—working to free women sold into the slavery of prostitution—working in a land where the staff of foreign mission boards have been expelled—they labour believing God can use what they have. The power of the Gospel is working—showing how His Son's church can be developed.

How is this ministry being carried out? In quiet unassuming and persistent ways. One example being Korean Christians in Japan seeking to provide education for their children in areas where they have been discriminated against because they are Korean. Indonesian Christians, another example, have helped factory workers and farmers in a desperate situation where the land they were living on was being sold to Multinational Corporations.

In both these countries Christians use their gifts to reason with opponents of the poor that some measure of justice may be achieved. The Christian Church has protested injustices and the power of the church has been felt. Who are the people giving themselves to these tasks? At the heart of these movements are lay Christians. Training is given by Nationals living in the areas of need and working with a chain of believers—witnessing to the world.

These are indications that God has given the power to us through His Son. Power is something we feel all about us, an integral part of our everyday lives—money power—political power—power of greed, self centeredness are but a few of these powers. People power is a phrase we hear frequently—what is it? Is it the power Jesus gave his disciples? Are we using this power to affect our community, our province, our country, our world? This is the question that comes over and over from Christians abroad.

The WMS (WD) is chosen to be one of the forces to exercise the power God has given through His Son. We have been given tools—the word of God and prayer. Both these tools used by individuals and corporately can help us see God's will and what He wants us to do to build His Kingdom depending on the only real power—The Power of God.

MORNING WORSHIP AND BIBLE STUDY

Worship each morning in the Chapel introduced delegates to the Bible Study that followed. Mrs. M. Di Gangi conducted the services which were based on the theme "Thine is the Power". The first morning 'the power to be sons of God' was introduced. "We are special children when we accept and believe" said Mrs. Di Gangi. Participants were then challenged to answer the question "Where do we stand in God's family?" The second day 'the power to witness' was described as a gift of the Holy Spirit. A witness is one who has seen and heard an event. A Christian who witnesses tells what God has done and does for her personally every day. The third morning 'the saving power among all nations' was the theme. A progression from the individual to the world was noted. Mission activity is only as strong as the individuals in the church. The question was asked "What do you communicate about the church you go to?"

The lively discussion in the Bible study groups which were led by selected delegates, assisted by Educational Resource Staff, was an indication of the concern of delegates to understand the directives of the scriptures. New insights gained and sharing at a deep level set the pattern for the rest of the day.

THINE IS THE POWER—OURS THE OBEDIENCE AND FAITH

Margaret Kennedy in her address at the Closing meeting of Council began by saying how appropriate it was that the words of the theme hymn for the Council Meeting (Lord of All Power #362) were written by a man who poured out his life in India.

Miss Kennedy continued by suggesting that we should rejoice and be glad that now it doesn't have to be a man of a "strange voice" who brings the good news of the gospel to people in India. Bhil Christians are teaching their own people.

After many years of conversations between Christian denominations in India the Church of North India was established. The one redeeming message of Jesus Christ is being reinterpreted to deal with Indian problems.

Immediately after the inauguration of the Church of North India in 1970 the women of each Diocese organized themselves into the Women's Fellowship for Christian Service. They too wanted to become one. There were problems but these were overcome.

At present the WFCS has 18,000 members. The aims of the fellowship are—

1. Witnessing—To Unite all women of the Church of North India in the task of witnessing for Christ in their homes, neighbourhood, places of work, Churches and Communities.
2. Prayer Life—To emphasize prayer life, study of the Scriptures, and stewardship of time, talent and possessions.
3. Home—To uphold Christian standards of marriage and responsible parenthood; to help members make their homes the centres of Christlike living.
4. Service—To participate in the Church's work of evangelism, in its ministry of healing, pastoral and education ministry and in social service here in the country and beyond.
5. Relationships—To recognize, maintain and create bonds of friendship with the women of our own land and of other lands.

The Fellowship has developed a handbook, Pledge Card and Membership Card. Projects of the Diocesan groups such as a Hostel for village girls, helping establish a nurses' Christian fellowship, supporting a village pastor, subsidizing travel to conferences for village women, renting a jeep and giving out Christian literature in markets were described by Miss Kennedy. A prayer calendar is prepared so the women pray for a different diocese each week. A Study Book for Urban Groups and one for Village Groups is translated into local dialect.

At Synod level one project is to bring girls from the Andaman Islands to Lucknow for further education.

By constitution officers of the WFCS are represented on the three levels of church government.

Ordination of women is under consideration and a decision will be made at the 1977 Synod.

The Service of Commitment was led by Miss Kennedy using the 'Installation of Officers' service from the Handbook of WFCS of The Church of North India. As each officer took her vows she lighted a candle indicating her willingness to carry out her duties. "As the candle burns and gives light, so may the strength of your life be used of Christ to bring His Light to others." The service ended with the singing of the theme song and repeating the prayer of the WFCS.

HIGHLIGHTS OF THE COUNCIL

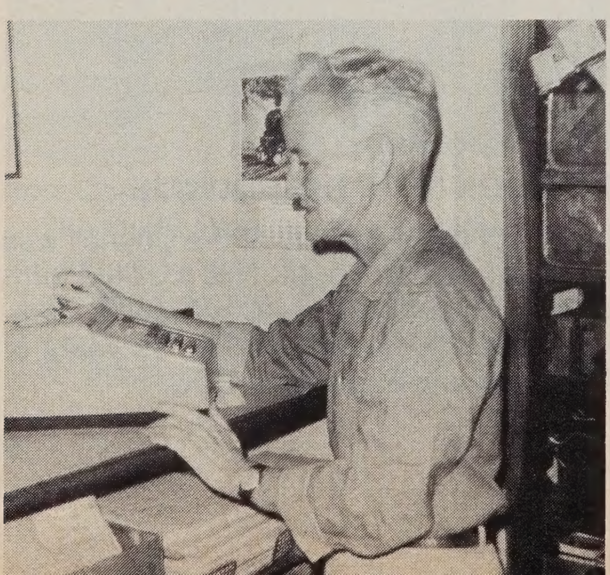
One of the highlights of the Council was the emphasis on Youth. This took the form of a special evening—Celebrating Anniversaries—60 years of CGIT, 35 years of Explorers and 20 years of COC.

Following an old-fashioned sing-song led by Miss Lois Powrie a humorous fashion show of uniforms through the years made us aware of changes made in other parts of these programs to meet the needs of the day.

A Celebration Service entitled 'Renewal' was presented by the Youth from Calvin Presbyterian Church, Kitchener, Ontario. Explorers, CGIT and the Young People's Group participated in the presentation which had three parts. The first part was a conversation between members of a congregation before the formal worship service began. The second part was a dramatic presentation of Ezekiel 37:1-14 in which Exekiel saw the "dry bones" come to life. In the concluding scene in the same congregation members again conversed—suggesting that if the power of God could make dry bones live then there was hope for them also. The finale of the presentation was the singing of "We are the future of the Church" by this earnest and dedicated group of young people.

A Workshop on Children's and Girl's Work led by Miss Mabel Booth and Mrs. N. Parish in the afternoon preceded the evening presentation. Delegates discussed the reasons for establishing midweek groups and shared information they had gathered on children's and youth work before coming to Council, and were introduced to the Mission Study Packets for 1975-76.

VETERAN MISSIONARY—Another highlight of the Council was the presence and the presentation of Miss Mary Sherrick from the Bhil Area in India. Miss Sherrick went to India in 1933 where she became involved in the development of the educational work in the Bhil Area. Seeing the need for help in the development of agriculture, Miss Sherrick shared her knowledge and encouraged the inclusion of this aspect of education in the school program. Many young men were trained to be mechanics under Miss Sherrick's guidance. In later years when there arose a need for an Administrator for the Hospital at Jobat, Miss Sherrick moved into this area of work. The Council gave Miss Sherrick a standing ovation to which Miss Sherrick replied "They've all been happy years of service for the Lord."



GREETINGS

The Right Rev. Din Dayal—Bishop of Lucknow, India, brought greetings from the Women's Fellowship for Christian Service of the Church of North India. As an ex officio member of the Diocesan WFCS he could do this, but he also wished to bring greetings from his wife who is an officer of the WFCS. The Bishop said that the WFCS had indicated that they would like to be a standing committee of the Synod, which they felt would more closely integrate them into the life of the church. The women of the WFCS he indicated are beginning to look outward as they seek to support young people from the Andaman Islands and Nepal who have come to India for education.

In commenting on many young people from North America who have gone to India looking for "peace" the Bishop wondered if they had thought of finding peace in Jesus Christ.

VISIT TO ASIA

Rev. Earle Roberts, Secretary for Overseas Operations of the BWM recently returned from a field trip overseas reported that he had been in Afghanistan, India, Nepal, Taiwan, Japan and Hong Kong but that he would speak mostly of work in Nepal and in Baring Union College in Batala, India.

The United Mission to Nepal shares in the building of the New Nepal. Thirty Mission Boards participate in the Mission. Our Board of WM participates and has seconded Miss Pat Pooler, a nurse to work in this mission. Mr. Roberts visited the area in which Miss Pooler is working in a dispensary. He described the isolated spot in the Himalayas Mountains where supplies must be carried in and food grown in the area is grown on terraces less than five feet in width. The hardships of living in these conditions in this area seem to have affected the people since they are very unhappy and unfriendly—unlike most other people in Nepal. Served by two Christian families this area was the first place the government allowed Christians to work in Nepal.

In Batala, Mr. & Mrs. C. McMullen are working at the Baring Union College where there are 1400 students 100 of whom are Christian. Mr. McMullen is teaching on the staff at the College and in the Institute for Sikh Studies. This past year a survey was made to try and discover "What Christians in the Punjab believe today." After compiling the results ministers and active laymen were called together to hear the report. They did not believe what they heard! After much discussion they began to realize the findings were true. Now challenged by this information the Church is beginning a concentrated teaching program.

INNER CITY MINISTRY

Miss Giollo Kelly, Secretary, Canada Special Ministries of the Board of World Mission has responsibility as part of her work for Inner City Ministries. Miss Charlotte Stuart who is working in Queen Street East Congregation in such a ministry was interviewed by Miss Kelly. What kind of area do you live in? What are the needs of the Community? What has the Church to offer in this situation? How has the congregation met the challenge? What would you suggest to other congregations in similar situations? were questions asked of Miss Stuart. Miss Stuart indicated that the area in which she works is an Industrial and residential area where the working poor and those on fixed incomes are still able to live in houses. The needs of the community are similar to needs of other communities, only compounded—unemployment, one parent situations are common problems.

The church can offer—time and an honest desire that the total life of people in such an area can be better. We must respond in terms of our attitudes—if we are called by the church to minister in such an area are we willing to offer to live where these people live—put our lives on the line to be physically close to them and help them?

Congregations need to be willing to change and when changes come be willing to accept the changes with the help of the church.

Director For Overseas Students and Laymen Abroad

Miss Patricia Hanna spoke of her work as Director for Overseas Students and Laymen Abroad.

Overseas students who finance their own way to Canada have the most difficult time. Many of these overseas students make great sacrifices to come and study in Canada—like leaving their family and children for as long as a three year period. Then when they arrive they meet further problems like discrimination because of color—difficulties in finding housing and adapting to the climate. Often these students think of Canada as a Christian country and are disillusioned to find little evidence of this. As Christians we should seek to understand their problems and be willing to show our interest on a one to one basis.

In relation to Laymen going Abroad, Miss Hanna suggested that people going overseas who contact the office can receive help in being sensitive to situations they will meet in various countries. The tourist as well as the person who will live and work abroad should be aware of their responsibility as Christians.

Rev. W. Young, General Secretary of the Board of Congregational Life also spoke to the Council, indicating the Society's relationship with the BCL in the area of education. He expressed concern over the vacancies in the Area Educational Staff and indicated that the BCL are willing to contribute $3,000 toward travel expenses of Area Educational Staff in 1975 and $6,000 in 1976.

Rev. G. Malcolm, General Secretary of the Board of World Mission expressed appreciation of the representatives of the WMS (WD) on the BWM and the Committees. He also indicated that the Board appreciates the mission information included in the Society's Annual Report and the Glad Tidings.

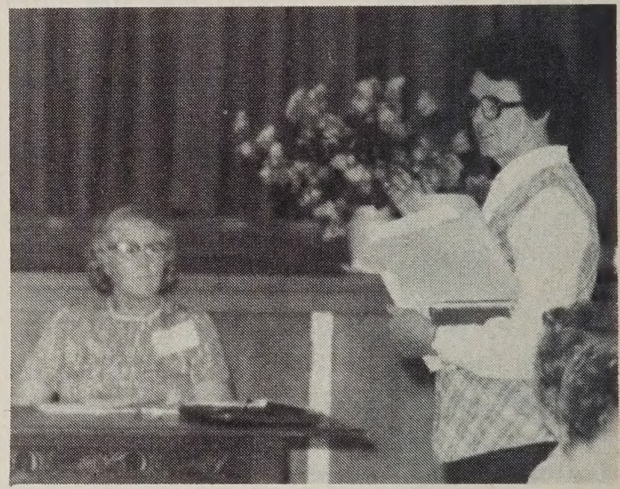
BUSINESS

Revision of Constitution and By Laws

The Council delegates received a document which incorporated suggestions regarding the Constitution and By Laws which had been received from Synodicals prior to the meeting. These suggestions were considered and discussed by the Council. A further revision will be sent out to Synodicals for consideration and comments. A final revision will be brought to the 1976 Council Meeting for approval.

Resolution regarding violence on T.V.

In response to a resolution from Moose Jaw Presbyterial through the Saskatchewan Synodical it was agreed that from the Annual Meeting of the WMS Council a letter be forwarded to the CBC and the CRTC protesting the present types of programs depicting immoral sex and violence so frequently seen on T.V. Also protesting any further showing of "The Ten Lost Years" in Canada and the proposed showing in Soviet Russia.



The Estimates for 1977

The estimates were presented to the Council by the Treasurer, Mrs. W. H. Adamson. Discussion of these estimates took place in Synodical groupings and then in plenary session. The need of additional staff members in the Education Department to serve in both the West and the Central area was discussed as well as the fact that salary increases are not at present tied to the cost of living index. It was noted that appointments had to be considered in relation to increasing costs. At present estimates are based on present salary scales and do not allow for salary increases so it is necessary to take such increases from Capital Funds.

An estimate of $588,245 was passed by the Council for 1977—

$464,045.00 from General Fund,
$ 29,200.00 from Supply Fund,
$ 75,000.00 from Legacy Fund,
$ 20,000.00 from Emergency Funds.

A motion was passed that serious consideration be given to holding Council only once every two years. Synodicals were asked to consider this proposal.

"Celebration"—a filmstrip depicting mission work in Canada—celebrating the past with a look to the future was used to introduce the 1977 Estimates.

A **Christian Literature** slide set which was revamped by Miss Olive Grant, the Secretary for Christian Literature helped delegates see the people and places where Christian Literature grants have helped make Christian reading material available. (This set is available on request from the WMS office.)

A visit to the Church Office at 50 Wynford Drive was enjoyed by the delegates. Many attending the council had not been to the office and were pleased to meet office staff and see the offices.

Throughout the Council Meeting books were displayed and sold by Mrs. McComb.

CHRISTIAN
LITERATURE

As part of the Bookroom Report Miss O. Grant requested two delegates to review a book for the meeting. A summary of these reviews follows:

CALLED TO WITNESS
by PROF. W. STANFORD REID
Paperback $3.95

"CALLED TO WINTESS", edited by Prof. W. Stanford Reid, University of Guelph with the help of Prof. Allan L. Farris of Knox College, is a collection of short biographies written by different men and women to supplement "ENDURING WITNESS", a history of The Presbyterian Church in Canada, offered for Centennial Year, by Prof. John Moir of the University of Toronto.

"CALLED TO WITNESS" is meant, in our centennial year, to celebrate the lives of dedicated Presbyterian Ministers, Missionaries and laymen and women, who contributed, in their time, to the development, and the growth of Christianity through The Presbyterian Church in Canada, but whose achievements could not possibly be included in detail in a general history. As you read these short biographies, you visualize the great variety of individuals and tremendous stature of these pioneer men and women who played such an important part in the history and development of The Presbyterian Church in Canada. The one common characteristic which appears in the lives of the 15 Presbyterians, whose story is told herein, is the deep sense of commitment to Jesus Christ, as Saviour and Lord of their lives.

Four Missionaries—John Geddie, John Morton, John Buchanan and Lucy Margaret Baker who sought to carry the message of the Gospel of divine grace to India, New Hebrides, Guyana and Canada's North West are described.

Also included are stirring stories of the lives of seven Ministers—Robert Campbell, David George McQueen, Dr. Ephriam

Scott, Dr. Robert Burns, Dr. Thos. McCulloch, Rev. John Bethune and Rev. Wm. Bell.

The History of the lives of laymen and women like Sir J. William Dawson, Robert McLaughlin, Ella Mutchmore Thornburn and Cairine Raey MacKay Wilson included in "CALLED TO WITNESS" tell us how they sought to manifest and demonstrate their Christian faith in their lives.

There is so much to be learned and enjoyed about the spiritual liveliness of The Presbyterian Church in Canada in the past 100 years in this book "CALLED TO WITNESS", and it is the hope "that members of the church may be stimulated to emulate these 15 Presbyterians by reconsecrating themselves to the Service of Christ in the Second Century of our Church's work in Canada".

(Reviewed by—Clare Ellis)

THE HIDING PLACE
by CORRIE TEN BOOM with
John and Elizabeth Sherill
Spire Books $1.50

Is a story of Corrie ten Boom and her family who, during the Nazi invasion and occupation of Holland, became leaders in the Dutch underground, hiding Jewish people in their home in a specially built room and also finding homes for about one hundred babies, aiding their escape from the Nazis. For their help, all but Corrie found death in a Concentration Camp.

This unassuming woman had begun a miraculous transformation that carried her through the war's greatest horrors, to a postwar career as a world famous speaker and author of books treasured by millions.

Corrie ten Boom was the first licensed watchmaker, a watchmaker by the Grace of God. She said the sign over the shop door should have been "God's" Name. The secret room in their house held eight people in hiding until one day they were betrayed by one of the men of the Gestapo and so they were imprisoned. The family never at any time lost sight of their faith in God. A page from the Bible was hidden in the sole of their shoe for secret reading when in solitary confinement. Corrie tells of praying to God for someone to talk to—and in the morning a number of ants came across the floor—those little insects—one came every day. When danger was near it would take shelter in a little hole in the floor. She talked to this ant every day and the ant taught her a lesson that she too had a hiding place as God was her hiding place.

The Hiding Place is more than a spell binding adventure. It is spell binding story of a quiet spinster who rose to the Challenge of Nazi persecution to become a modern Christian heroine. Corrie is now over 80 years of age and a woman of strong character, an amusing speaker with a hold on young audiences that is but one of her intriguing personal mysteries. The Hiding Place tells for the first time, the full story behind the faith that had touched and stirred and changed so many lives everywhere. This story is soon to be one of our major motion pictures to be released by the Billy Graham organization.

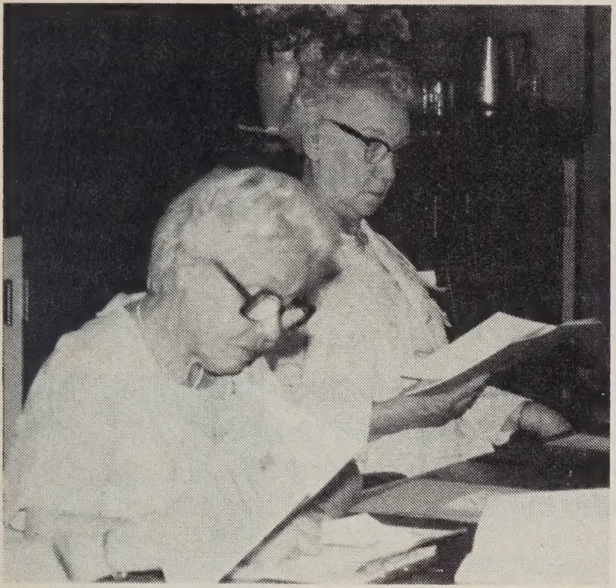
(Reviewed by—Ethel S. Brydone)

Reports—A summary of information in the Annual Report on Supply, Life Membership, Board of Trustees, Book Room and Glad Tidings was presented.

The Service of Remembrance was conducted by Miss M. Middleton, President of the Synodical of Alberta.

Call To Service

Wednesday evening the Service of Worship was conducted by Rev. A. F. MacSween, Secretary for Canada, Mission Fields, Board of World Mission on the theme Called To Service based on Acts 3. Confronted by the Power of God in the world around us we each react in different ways. As an example of this statement we



have only to observe various people's reactions to "Sunsets." Our reaction and response is conditioned by our background and what lies before us. The doors that open to us are not as important as the kind of service we give. Each of us is called to serve, what matters is that we be obedient.

An interview with WMS Members on the Board of World Mission was very informative and interesting to delegates. Nine representatives on the BWM were questioned by Miss D. Blaise, who is also on the Board. The answers to the questions were timed and fines for overtime presentations were given to the Yokohama Project—this added humor to the presentation. Each member described committees of the BWM on which she serves and gave a brief description of the work of that Committee. Mrs. J. E. McGillivray as a member of the Personnel Committee of BWM interviewed briefly—Miss Wilma Welsh, Taiwan, Miss P. Brown, India, Mrs. E. Gower, Gateway Community Church, Don Mills, and Miss E. Knott, India in the pattern of the interviewing committee of the BWM.

As the meetings drew to a close the President, Mrs. J. A. Newstead thanked officers of the executive, staff, BWM and BCL for assistance during this her first year as President. She also said how much she appreciated the opportunity to visit the Western Synodicals.

Miss Olive Grant presided over the election of officers. Mrs. J. A. Newstead, was elected President for a second year. A slate of officers were elected (see back cover for complete list), six are new members. Mrs. H. Keefer, Miss Olive Grant and Mrs. J. R. Geddes retired from the executive and were thanked for their many years of faithful service.

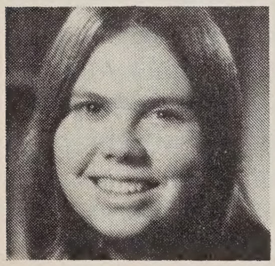
Another meeting of the Council of the WMS (WD) attended by elected delegates from seven Synodicals plus members of Council and Staff of the Society is over. The women gathered—renewing friendship, studying the scriptures, worshipping, hearing reports and information about mission activities, transacting business so that the Society can continue to serve in advancing the Kingdom of God at home and abroad.

Graduates 1975

SUSAN McCRORY DICK from Clairlea Park Church, Toronto, Degree-Diploma Program and B.A. from the University of Toronto in 1975, will go with her husband, the Reverend Derrick Dick, to Yorkton, Saskatchewan.

LINDA GREEN from St. Andrew's Church, Whitby, Ontario, Degree-Diploma Program and B.A. from the University of Toronto in 1975 will participate in linguistics study and the out-going missionaries conference under the Board of World Mission.

DIANE JAMIESON from Knox Crescent and Kensington Church, Montreal and St. Matthew's Church, Toronto, Degree-Diploma Program and will complete the B.A. from the University of Toronto in 1976.



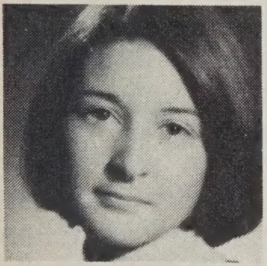
KATHERINE MURDOCH from Weston Presbyterian Church, Degree-Diploma Program and will complete the B.A. from the University of Toronto.

EWART COLLEGE

"A Day for Courage and Excitement" was the title of the address given by the Reverend Finlay D. Stewart, D.D. to the 1975 Graduating class of Ewart College on Thursday evening, May 15, 1975 in the College auditorium. Dr. Stewart, Executive Director of the Committee on Centennial Celebrations for The Presbyterian Church in Canada, gave a challenge to the members of the graduating class to know themselves, to be strong in their convictions and to move out into the world with courage as they seek to accomplish their goals.

The Rev. J. D. Smart, M.A., Ph.D., D.D. conducted the service of worship. Ewart College choir under the direction of Mr. David Rosevear, sang the anthems, "Shepherd, Lead Thy Sheep" (J.S. Bach) and "Hymn of Dedication" (Henry Rosevear). The choral response to the call to

MGBEKE OKORE from Ututo, Arochukwu Division, Umahia Province, East Central State, Nigeria, Degree-Diploma Program, will complete the B.A. Degree from the University of Toronto in 1976. She will be Principal of a Christian Education School in Nigeria.



SUSAN PIGDEN from St. Luke's Presbyterian Church, Oshawa, Ontario, Degree-Diploma Program and B.A. from the University of Toronto in 1975, will spend a year in Europe before taking employment.

ARLENE RANDALL from the Church of St. David and St. Martin in Ottawa, Diploma Program and previous training in Journalism, will be on the staff of the Board of World Mission in Extension work in the Presbyteries of East Toronto, West Toronto and Brampton, Ontario.

LOIS WHITWELL from Knox Presbyterian Church, Binbrook, Ontario, Degree-Diploma Program will complete her B.A. from the University of Toronto in the fall of 1975. She will work under the Board of World Mission in the Presbytery of Calgary-MacLeod in Alberta.

worship was "Beautiful Saviour" (1677 Chorale).

Dr. Margaret Webster, B.A., M.Ed., D.D., Principal of Ewart College, spoke of the inspiration the students had provided during the year by their academic achievements and their enthusiasm in their practical work and internship programs. This is the first year that some students in the graduating class will receive in June a university degree from the University of Toronto under Ewart's Degree-Diploma programs. They are, Mrs. Susan Dick, Miss Linda Green and Miss Susan Pigden. In addition, Dr. Webster noted that Miss Beth Anne Clifton and Miss Ferne Matheson, graduates of Ewart in 1974, will also receive their degrees from the University of Toronto in June. The fact that the Ewart Degree-Diploma program is able to help students earn an Arts degree is a source of strength for the Church.

1975-76 STU

FOR ADULT GROUPS

CHRISTIAN PRESENCE IN TAIWAN AND JAPAN

Some groups will begin to think of the Christian Church in Japan and Taiwan towards the end of 1975—the Centennial Year of the Presbyterian Church in Canada; others at the beginning of 1976. In either case it is hoped that memories of Centennial Year will be vivid and include remembrance of mission work undertaken by The Presbyterian Church in Canada through the years from its beginnings to the present, when it can go "Forward Together in Mission" with the many Churches around the world.

It is hoped that Centennial Year brought "Renewal"—renewal of understanding of the Christian Faith; renewal of the sense of responsibility which every professing Christian should have to share the Good News of God's Love and renewal of an urgent desire to "Respond" by participating actively in God's Mission in the world.

In these programs we will think particularly of the Christian Church in Japan and Taiwan and of the Christian Conference of Asia. In these Asian Christians we will find inspiring examples of keen striving for renewal and evidence of sincere response as they endeavour to be a "Christian Presence" in their own lands and to work in cooperation with other Churches.

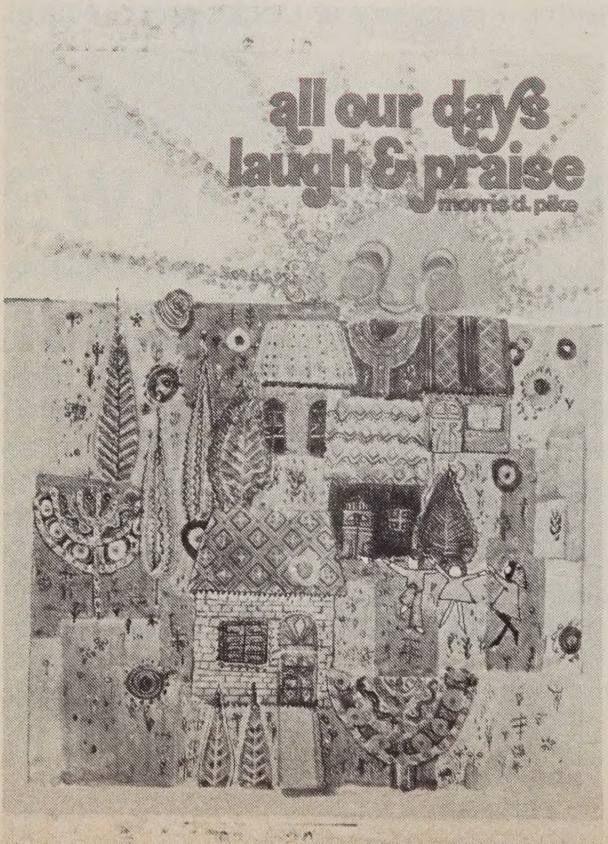
FOR TEENAGE GROUPS

THE WALLS COME TUMBLING DOWN

In *Cause for Celebration* youth groups looked at mission work in the past and considered the changing pattern through the one hundred years of the church's history. The third element in the church's centennial theme is "Response" and the material suggested for the 1975-76 study was chosen to "help leaders and youth begin to discover what the Christian response is to living today."

High Wall? Low Wall? No Wall?, by Ruth Cheney, is the background book for the guidelines to six studies that are

FOR CHILDREN'S GROUPS



WORSHIP—ANYTIME, ANYWHERE

Children are often expected to take part in worship experiences with little or no explanation of what it means to worship. The study "Worship—Anytime, Anywhere" will stretch the minds of the girls and boys in a personal way so that they may become involved in the worshipping congregation.

The packet includes:

The Resource Book—

All Our Days—Laugh and Praise, Morris D. Pike

This book is simply written and highly illustrated. It includes prayers, poems, litanies, three hymns with music, old and new. The readers will gain new understanding of Christian worship, heritage and

ESOURCES

These Asian Christians also demonstrate how Christian people live and witness under different political systems and conditions. Therefore these programs relate to another theme being used in 1975-76—"People and Systems".

As we think of the many aspects of life influenced by The Presbyterian Church in Taiwan, The Korean Christian Church in Japan and the Christian Conference of Asia it is hoped that Canadian Presbyterians will be inspired and renewed so that they will respond by—going forward in mission with their fellow Christians in Asia.

Included In The Packet Are

1. Comparing The Christian Church In Japan And Taiwan
2. Faithful Servants In Taiwan
3. Education In The Presbyterian Church In Taiwan
4. Medical Work Supported By The Presbyterian Church In Taiwan
5. Korean Christians In Japan
6. Community Activities Of The Korean Christian Church In Japan
7. The Christian Conference of Asia
8. Urban Rural Mission Of The Christian Conference Of Asia

Mimeographed Charts and Maps
A Set of Pictures
A Prayer Calendar
Worship Suggestions

Complete Packet	$2.00
Individual Outlines	10c. each

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planned to help leaders and youth identify the walls, how and by whom they are built; and to plan how groups, or individuals, can help in the breaking down of the "walls of hurting" that are evident in communities today.

The packet will include suggestions for related worship and Bible study. The audio-visual suggestions include the filmstrips and cassettes on the Korean Christian Centre and the Kenora Fellowship Centre. The offering emphasis and information about affiliation will also be included.

Complete packet	$2.00

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discover new forms of worship for themselves.

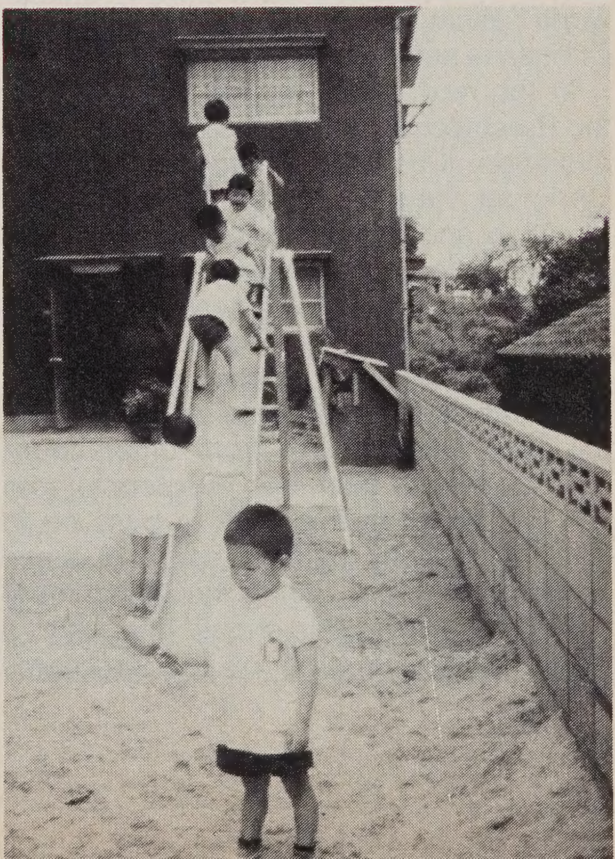
The Leader's Guide—
Worship—Anytime, Anywhere, Morris D. Pike

Suggestions are given for five learning blocks. In each block is a suggested session outline and a wealth of learning activities which are creative and new.

Learning—Giving—Emphasis 1975-6—Kindergartens in Japan

The material includes background information on when the Koreans came to live in Japan, the purpose of the Kindergartens and how they began, games for a field day, directions for making a kite, a menu for a Japanese meal, and two pictures.

Complete Packet	$ 3.00



in the world

by marjorie ross

In the spring of this year, the Federal government published a document called the Green Paper on Immigration Policy and Perspectives. This sets forth several alternative new directions for regulating immigration to Canada. The government asked that the public should discuss the issues raised, and requested that briefs setting forth recommendations on immigration be submitted by June. When all the factors have been weighed together, a new policy will be announced, likely in January of next year.

Although by the time you read this, it will be too late to submit briefs to the government, it is never too late for us to concern ourselves, either individually or in groups with this very basic question. What sort of Canada do we want to live in? What is Canada's responsibility to the rest of the world? What should our responses be, as Christians and as world citizens?

In the next article we will be looking at the Presbyterian brief to the Minister of Immigration. It contains perspectives from a Christian viewpoint on the immigration question and contains many specific recommendations for revisions in our immigration procedures. These are drawn directly from the experience workers for our church have had in their contacts with new Canadians, overseas students, and refugees coming here from other countries. I want to interview the people who are concerned in this work to pass on to you the reasons back of some of these revisions they are urging the government to put into effect. This should help us to a better understanding of the problems faced by the strangers within our gates.

Right now, I want to look at some of the options set out in the Green Paper and consider with you the two basic questions implicit in a discussion of Canada's immigration policy. Does Canada need, or want, more people? If the answer is "yes" who should these people be?

For 350 years, the answer to the question "Does Canada need more people?" has never been in doubt. The French sent back home for boatloads of young girls whose job was to produce more Canadians. The Loyalists came, the Irish came, after Confederation people from all the countries of Europe came. The railways advertised in Eastern Europe for families who, toughened by the harsh winters of Russia and the Ukraine, could build communities on Canada's prairies. Since the last war millions of Europeans have found their way here. Dutch, German, Italians, Portuguese, British, to name the major groups, have made Toronto, Hamilton, Vancouver and Montreal cosmopolitan places.

Canada has differed from the United States (whose immigration fell off sharply after the First War) in that we consider our society to be a mosaic rather than a melting pot. Perhaps because we are not too sure what a Canadian is, or maybe because we fear that Canadians of British origin would be too much like Americans, we don't try to cast all our newcomers in a "Canadian mold". From its inception, Canada was a country of two races and two cultures living side by side, and so it was natural to allow newcomers freedom to retain much of their culture even though they had to learn our language. No one thinks that those who organize Oktoberfest in Kitchener-Waterloo, or the Ukrainian celebrations in Winnipeg are any the less Canadian for doing so. We all feel that these people have contributed to the richness of Canadian life in just the same way as those who organize Scottish Country Dancing classes have.

As immigrants have contributed to the quality of life, so they have contributed to the economy. Many people can produce more, and can consume more. The Canadian market may still be small compared to the American one, but it is vastly greater than it was fifty years ago.

Considering all that immigration has done for this country, why are we having doubts? Certainly the tone of the Green Paper implies that there is a strong body of opinion in this country that believes that immigration used to be a good thing, but isn't anymore. Here are the four major options the government sets forth as possible directions for a new policy. 1. Carry on as we are now, admitting all those who want to come, providing they can meet our standards (immigrants get points for education, ability to speak English or French, relatives here, and so on). 2. Cut back severely on immigration, admitting only those specifically required for certain jobs. This would eliminate all the relatives of former immigrants (parents, children etc.) who are not themselves eligible for our labour force. 3. Admit people on much the same basis as we do now, except that we should establish quotas for different parts of the world. 4. As a variation of 3. we take into account "global feelings for total immigration movements" which would seem to mean that we would try to take into account what would be good for the world and not simply what is good for Canada.

It seems that the government is responding to what it sees are two deep concerns about population growth in Canada. First that there is already too great a pressure of people on our resources, and secondly that the type of immigrants that we have been admitting lately are going to change the character of Canadian society more drastically than any of those who came before because they look different. The first problem is easy to talk about. The supporters of Zero Population Growth sound very virtuous when they talk about too many people causing pollution and over-taxing our resources. People are embarrassed to express the second concern, for no one wants to be called a racist. Sometimes it is expressed in such roundabout ways as saying that "there is a fear that the complexion of Canadian society in the future will be too much changed".

This is certainly what the government is responding to in its suggestion of quotas for different parts of the world. This is to reassure those who fear a flood of immigration from poor and densely populated parts of the world like the West Indies and Southern Asia. It is easy to imagine that quotas would be set in such a way as to admit all who wanted to come from Britain and northern Europe. The door would be closed to some from southern Europe, and open only a crack to those from Asia, Africa and Latin America. This is how our immigration offices are allotted now. It is virtually impossible to immigrate directly from most parts of the Third World to Canada simply because there are no Canadian government offices to apply to for an interview. People in West Africa are told to go to Beirut in Lebanon!

Keeping other races out of Canada seems to many people to be the only way to avoid racial tensions. Canadians can be very smug about racism in the United States or Southern Africa, but many people fear that exactly the same pattern would be repeated here if black immigration continues or accelerates. They point to Britain which had few problems until mass immigration from the West Indies and Pakistan created ghettos in many English cities. There are ugly clashes between white and black teen-agers in Toronto now.

Speaking personally, I feel it would be a mistake if we in the church were to dismiss too quickly these fears and hesitations many people seem to have about a future Canada with a substantial black population. It is not realistic to say that since people should not have racial prejudices, that therefore they will not have them.

Perhaps the healthiest thing that could happen would be for all of us to examine our feelings about people of other races. Our Christianity has led us to pray for the conversion of what we used to call the "heathen races". We have sent them missionaries, Bibles, sometimes clothing and food. We have felt very kindly towards them. But that was when they were "over there". Now that they are here, living in our cities, coming to our churches, are we doing all we can for them? To cite a specific example, our church has put a great deal of effort over the years to build up the Presbyterian Church in Guyana. There are now many Presbyterian Guyanese living in Toronto and Montreal. Many of our congregations have made a special effort to welcome them, but could we be doing more?

Many Canadians feel ill at ease with people of another race. Often they don't understand them very well even if they are speaking English. They look different; sometimes they act differently. On both sides there may be an awkwardness which leaves the Canadian wanting to associate only with his own kind, where he is comfortable, and the black man thinking that the Canadian is stiff and unfriendly. And yet, Christianity can be a great liberating force. We are all prisoners to a great extent inside our own skins, and within our own cultures. Our relationship with Christ has nothing to do with any of these barriers we have erected against each other, and there are many examples of men who had nothing in common with each other, as the world saw them, who discovered that they were, in truth, brothers in Christ.

As Christians I think we must oppose any immigration policy which applied racial quotas to would-be immigrants. At the same time, if we are to try to avoid creating problems for ourselves, we should restrict **all** immigration to the level which our economy can absorb. Too many people chasing too few jobs and too few houses is bound to create trouble—and black-skinned immigrants, because they are the most visible, will be the scape-goats. In hard times no group of immigrants who arrive in sizable numbers will be popular. "No Irish need apply" was a routine ending for job notices in the United States a century ago. Twenty years ago Italians were very unpopular in the construction trades in Canada. But we should not use a slow-growing economy as an excuse to shut the door to all comers. Canada is still a land of promise, and we should be exploring creatively any means that would enable us to make the fullest possible use of its potential, for the benefit of ourselves, our children and newcomers to our shores.

I leave you with one picture. Two Indians are watching Champlain and his men row ashore at the island of Montreal. One of them says to the other, "Do you think we should be letting in all these people with white skins? They are bound to break down Canadian life as we know it!"

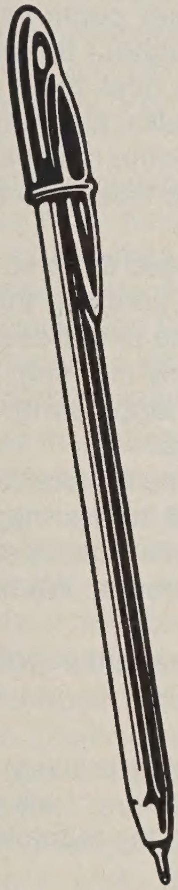
What are your *answers to the questions in this article?*

What sort of Canada do we want to live in?

What is Canada's responsibility to the rest of the world?

What ways do you think we can examine our feelings about people of other races?

OFFICERS' ODDMENTS



It's out!

What's out?

Here's what:

(1) The Mission Study ('75-76) for C.O.C. and Explorers. LEADERS—order early. Your year begins in early September.

(2) The 60th Annual Report of the W.M.S. (W.D.). PROGRAMME CONVENORS—Make use of it in tid-bit form at every meeting—or plan a whole meeting around the information given between its blue covers.

(3) A new Guide for C.O.C. leaders—a real milestone in Children's work PRESBYTERIAL CHILDREN'S WORK SECS—What are you doing with the sample copy sent to you? Publicize it in all ways you can (let's hear about them). Is a work-shop one way to make all your leaders aware of its helpful features? You can sell the Guide in more ways than one.

(4) The "Welcome" mat, for newcomers to your congregations and groups—students, transferred families, newly-weds. September is a "beginning" month for them. W.M.S. MEMBERS—Smooth their way. You can do it!

a small reflection

by agnes pierce

Make a joyful noise unto the Lord

There is a lot said nowadays on radio and television about noise, and they call it noise pollution. Some people get quite stirred up about it. True, there are all kinds of jackhammers breaking up concrete, diesel engines roaring through quiet countrysides, and crowded tenement buildings have a lot of rock music going throughout the nights. We see jet engines whirling their way through the fleecy clouds and hear them plainly, in crowded areas little children are screaming on overcrowded sidewalks, and some drivers like to squeal their car tires and race through residential streets. Some may say "Where can I go to get away from it all?" But many are just trapped in the condition, so they settle down and adjust to it.

Do you remember how you enjoyed the trickling of a stream? I used to do so as a child and wondered how far the water went, and where. I enjoyed the soothing tones of my Mother's voice in a lullaby song, and the wind whistling through the pine trees, and rain falling on the roof, and the crowing of our young roosters in the early morning. I liked the whip-poor-will's call, the little chic-a-dees, and the early robin's happy song. We have gone a long way in a short time from the assets which God provided.

I knew a fine Christian man who lost his hearing from the noise he constantly endured working in a CPR roundhouse. But his ears did not become dull to the inspiration of God's word. He always had a new verse to quote from it. Yes, God's word is still satisfying enough that our ears need not become dull to its true message for us. We have every reason to be joyful.

All of us have already discovered that we indeed live in a new atmosphere today. Perhaps you even say "It's not like back in the good old days." True it's not, but would you really want to be without the marvelous inventions we enjoy?

Let us hold fast to that which God has given us, and let us sing praises unto Him. Thank Him for his measure of love, mercy and grace. The Psalmist says "I will sing of the mercies of the Lord forever and with my mouth will I make known thy faithfulness to all generations." (Psalm 89:1)

You want to do something about noise pollution?

Make the world with music ring
While with heart and voice we sing
Praises to our God and King,
Hallelujah!
Tell with no uncertain sound,
To the nations all around,
Of the Saviour we have found,
Hallelujah!

Grandmother Mother and Me

by Margaret Scoffield

A Small Success Story

The phone rings . . . again. "I know the local newspaper said you had sold out, but is there any chance at all of getting one of your centennial cookbooks?"

An unlikely response to a church cookbook? Early in 1974 the Presbyterian Women of Knox, Port Alberni, B.C., would have said yes.

Not another cookbook! Rather an old-hat way to raise funds, isn't it? We have been this route before: such a lot of work to sell advertising space; persuade people to submit recipes; and then there are the 101 details of turning a lot of unrelated material into an orderly, indexed manuscript.

This was the initial reaction to a suggestion put forward at a monthly meeting of our small group. But somehow, Centennial Year, and the special spirit prevailing from coast to coast, led us into a project which not one of our members now regrets.

First of all, we decided against all advertising. The book was to be sold, not primarily to make money, but to be a personal souvenir of the Centennial for our church family, and to serve as a remembrance of past generations of homemakers. (There was, incidentally, a profit made, although it was certainly not in keeping with the amount of time and effort involved.)

A treasure hunt through old records—notebooks in which a young bride had laboriously copied HER mother's best 'recipes', yellowed newspaper clippings, along with some of the earliest cookbooks published in Canada—gave us a real appreciation for the pioneer woman. Her household chores seemed endless and her resourcefulness quite remarkable.

The book took shape in three sections: first, *Grandmother,* a representation of very old recipes and remedies dating back to the late 18th Century. Of even older origin was the description, submitted by a member of the Sheshaht Indian Band of Vancouver Island's west coast, of a traditional method of drying and smoking salmon.

Mother, the second part, was made up basically of recipes from our own mothers and mothers-in-law, as well as hints on kitchen management gained through experience of Depression and War Year shortages. The no-frill, budget-stretching foods have proved to be of special interest in these days of inflated food prices.

Finally, *Me*—our own favorites, with contributions from friends, neighbours, and some former members who continue to keep in touch. Comprising the greater part of the book, this was divided into ten categories: Sandwiches and Appetizers; Salads and Vegetables; Meats and Fish; Casseroles and One-Dish Meals; Desserts; Cakes, Frostings; Cookies and Squares; Breads, Biscuits, Muffins; Candies, Beverages; For Special Diets.

The first edition, numbering 150 copies, was our own production, apart from cover printing on high-grade, plasticized board and spiral binding. These features were to ensure the cookbook would stand up to many years of use. Published to co-incide with a weekend celebration (including special worship service, old-fashioned tea and sale, pioneer dinner) the book was an instant success.

There was a demand for as many, or more, books again.

This time, with a comfortable bank balance, we were able to have the printing done on an offset press (instead of the church's hand-cranked duplicating machine). With faith, we launched our second edition. Despite delays in publishing deadlines, the 250 copies went like hot cakes . . . and still the requests come in.

So our group has yet another reason to rejoice in God's goodness to us; that with His guidance we were able to conceive and carry through a project of some small significance in our own community, and one which reached out to friends and family elsewhere in Canada and overseas.

PRESBYTERIA
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A

St. Catharines Standard

BIENNIAL CONFERENCE

Rejoice? In a world where we see and hear of the horrors of Cambodia and Vietnam, where people die by thousands every day because they cannot get enough to eat, where they are herded into refugee camps to live in the midst of squalor, filth and disease, can we obey the command to rejoice?

In spite of all this, from Friday evening, April 25th, to Sunday afternoon the 27th, was a time of rejoicing for the two hundred and fifty-four delegates to the WMS Adult Biennial Conference in beautiful Knox Church, St. Catharines. There was joy to be heard, to be seen, to be felt. A warm welcome awaited us from the host church and from the WMS groups within Niagara Presbyterial, who had worked so long and so hard on the programme and arrangements.

After a happy coffee hour, greeting old friends and meeting new ones, we gathered in the sanctuary and there our joy was heard and felt, for the great hymns of the Church from the Book of Praise and some of the newer ones rang out joyously. The organist, Mr. G. Hannahson, A.A.G.O., Ch.M., was superb, a host in himself. After an official welcome the session closed with worship, led by the Rev. Pat Rose.

A housewife, a deaconess, a missionary—brought our joy to the level of every day's need. The housewife needed joy in the home if it were a Christian home, the deaconess found joy in passing her love around, and Miss Kennedy dramatized for us a true incident of problem-solving on the Bhil field.

A period of Bible study, concentrating on selected scripture passages and the words in them which conveyed joy, was followed by a change of pace as six bus loads drove through the area around St. Catharines and Niagara Falls, full of beauty and history. As Presbyterians, the visit to the lovely old church at Niagara-on-the-Lake was very relevant, as we entered the peace and quiet of the sanctuary with its box pews and high pulpit.

There is always a highlight in every conference, or perhaps we might call it a mountain-top experience. At St. Catharines there were two such experiences, the first on Saturday evening, when Miss Margaret Kennedy from India, in a flame-coloured sari, outlined for the delegates the story of the mission on the Bhil field, and traced for us from its early beginnings the great movement which culminated in the merging of many creeds in the Church of North India. As she spoke we saw the moving and the guidance of the Spirit among the peoples of North India.

The session closed with an uplifting service of worship prepared by Mrs. Gordon Whitton of St. Catharines.

Sunday Dr. Ross Thomson, the minister of Knox Church, conducted a beautifully reverent communion service attended by the conference delegates. This was followed by the regular service, which proved to be the second mountain-top experience, as Dr. Thompson led us in consideration of the conference theme, Rejoice with a great and glorious joy. Dr. Thomson said in part: "How is this possible in today's world? What is the difference between happiness and joy—static happiness and dynamic joy? Happiness for an adult is made up of little things that create a sense of well-being—friends, personal security, a job we enjoy, a walk, T.V., little things that are all necessary to life."

"The lost art of Christian joy must be revived, bringing back the amazing dynamism which permeated the early Church." If, as Christians in today's world, we do not accept the kind of joy Christ holds out to us, we are not adequate Christians. Living in Him, we possess a blessing, a virtue, which Paul says nothing can take away, "neither death, nor life, nor angels, nor principalities, nor powers, nor things to come, nor height, nor depth, nor any other creature can rob us of the joy that can be ours in Jesus Christ if we lay hold of the gift He offers to us."

Mrs. Peter Scott of Welland, Conference Program Convenor read the Scripture Lesson. Convenors for the Conference were attired in centennial costumes.

wms highlights

Vernon—WMS Centennial Supper

Knox Church, Vernon, British Columbia, celebrated the Centennial with a supper and Rev. H. T. Ellis as Guest Speaker. Rev. and Mrs. Ellis were both members of Knox before going to Taiwan. The congregations of Knox, Vernon and St. Andrew's, Armstrong expressed their appreciation with a gift of money to the couple and a corsage to Marilyn. Their young son, Robert was a much admired guest also. The tables were decorated with spring flowers and tripods of pictures of Mackay Hospital and Taiwan.

Centennial Certificates were presented to Mrs. Elsie McRorie, Mrs. Laura Elliott, Mrs. Dorothy Smith, Mrs. Vera McCulloch, Mr. John Bruce, Mr. Stuart Muirhead, Mr. George Boer. Mrs. Ted Holmwood, WMS President, on behalf of the WMS, presented Centennial Bookends to Mrs. Vera McCulloch as senior member of Knox and the WMS.

Mrs. John McKechnie, of Armstrong, wore her Great Grandmother's beautiful satin dress of the 1850's and many souvenirs and pictures of Presbyterianism were on display.

A "Time Line" with some participants in appropriate period attire told of Presbyterian interest in the Vernon area since 1875.

Red Deer—Open House

Mr. & Mrs. W. J. Kirkpatrick of Knox Church, Red Deer, Alberta, celebrated their 60th wedding anniversary recently. They were the recipients of many good wishes and gifts when more than 250 friends and relatives attended an Open House held in the Church Hall. Rev. D. O. Fry presented them with a Centennial Certificate in remembrance of their faithful attendance and untiring service over the many years. Mrs. Kirkpatrick is an honorary member of the WMS and Past President of Alberta Synodical.

Agincourt—A Gala Day For COC And Explorers

Over 200 children and leaders descended on Knox Church, Agincourt, on the first Saturday in May. Groups of both COC and Explorers arrived to celebrate the Centennial year of The Presbyterian Church in Canada. It was easy to identify the groups as some wore a neckscarf with the letters COC clearly visible; some in white blouses with the Explorer emblem and complete with beanies, while others proudly displayed their stars on a red sash.

For three months these children practised the Centennial Hymn, "Welcome Here", "Happiness is" and the 23rd Psalm from Songs for Modern Man in Today's English Version, to be able to take part in blending their voices in song and choral reading.

The walls of the great hall in Knox Church were festooned with posters, banners and pictures. Table models and box movies were on display to make visible the history of The Presbyterian Church. This gave a colourful background for the assembled gathering.

The members of the groups intermingled when the two games, "Hot Potato" and "Simon Says" were played, led by Miss Margaret Stewart.

One highlight of the day was to hear the skirl of the bagpipes, played by David Rankin, as the story of "The Hector" was re-enacted by a group of COC girls and boys from Willowdale Church. All present took part in the play by participating in the choral reading which was followed by prayer.

No party would be complete without food. The grace was said by Susan McClurg.

Knox Church ladies were thanked by Anne Wright for inviting us to their church and the minister, Dr. Robert Carter, closed the gathering with prayer.

Once again the parking lot swarmed with children and adults as they called goodbye greetings to their friends. Another historic event had taken place in 1975.

(This celebration was sponsored by the East Toronto Presbyterial of the Women's Missionary Society, under the leadership of the two Secretaries for Children's Work, Mrs. W. I. McElwain (COC) and Mrs. J. Jack (Explorers).)

Saskatchewan Synodical

The 61st Saskatchewan Synodical meeting was held at First Church. Mrs. J. A. Newstead, Toronto, President of Council Executive, showed pictures and commented on the Centennial Tour of the West. The Educational part of the program was conducted by Miss M. Gillies of the Moose Jaw Presbyterial, a Bible Study on the theme **Committment.** Mrs. K. Knight, Rosetown, presented Advance Planning on behalf of Saskatoon Presbyterial. Mrs. P. Zychowka was re-elected as President, Mrs. R. Wylie as secretary, and Mrs. A. Atkinson as treasurer, for the coming year. The Yokohama Nursery Project was introduced.

Glengarry Presbyterial—Rally

The beautiful old stone church St. Columba at Kirkhill, Ontario was the setting for the sixty-first Annual May Rally on May 15th.

Miss Olive Ferguson, President of Dunvegan presided. The Theme for the meeting "Serve the Lord with gladness" our Lord's Commission, "We Must Serve". The speaker was introduced by Rev. Ross Mackay of St. Lambert, Quebec. Rev. Wen-Chi Kim, who is Vice-Moderator of the Korean Christian Church in Osaka, Japan, told of the troubles in Japan and of the Nishinari Korean Church in Osaka where he is the minister.

Mrs. Stuart Blackadeer reported on Biennial Conference held in Knox Church, St. Catharines.

Perth—Banner Display

While the Centennial Banners were on display in St. Andrew's Church, Perth, Ontario, the ladies of the Women's Missionary Society sponsored a Potluck Supper, to which the members of the congregation were invited. During the supper hour, Mrs. William Imeson cut the birthday cake, marking the 90th anniversary of the Women's Missionary Society in Perth. Mrs. Harry Schep, who organized the Banner exhibition, gave an explanatory introduction of the slides shown. Over 400 persons viewed the banners during the display, including a large number of students from Perth and surrounding districts.

Howick—100 Years

1875-1975—! March 29th was a very exciting day in Georgetown Church, Howick (Presbytery of Montreal) when the President of the group, Mrs. Robert McFarlane welcomed members and friends, and especially Miss Margaret Kennedy, our Centennial Missioner, to its 100th Anniversary. The minutes at the organizational meeting of 1875 were read by Miss Lois Elliot.

In those days there were no 'stated term' regulations—everyone served to the best of their ability, as did the first President with a record of over 30 years in office.

Mrs. Betty McLagan, Presbyterial President, extended congratulations and young people from the district contributed musical items.

Missionary work in Howick and the surrounding area continues to have very strong support from the women's groups as has been the case throughout these 100 years.

Canadian Women and Religion

Canadian Women and Religion has been given a grant of $18,500 by the Secretary of State for its Western Canada conference on Women and the Church which is to be held in Saskatoon, October 17-19, 1975, to mark International Women's Year. The conference is designed primarily for women who live in Western Canada and who are interested in working for the elimination of sexism in the Church and for the development of the full personhood of women and of men in Christian fellowship. Attendance will be limited to 250 women plus some observers. The conference will focus on such questions as:

What is the involvement of women in church ministries?

Do the Scriptures clearly teach the subordination of women?

How have social and cultural attitudes towards women influenced some of our religious beliefs?

How did Christ behave towards women and what does it mean for women?

An application form to attend the conference can be obtained by writing to Canadian Women and Religion, 1332 Osler St., Saskatoon, Sask. S7N 0V2.

Caledonia—Thankoffering

Salem Cottage Auxiliary held their Thankoffering meeting in Caledonia Church.

Miss Margaret Kennedy, with the aid of slides, gave a most interesting account of her work in India. She also presented eight certificates to CGIT members. Four CGIT girls received the offering. The junior choir and organist of the church provided two messages in song.

BWM

Rev. & Mrs. Bob Wilson & family—return to Canada from Nigeria in mid-summer. Terminating their overseas service with the Board.

Miss Dorothy Bulmer—appointed as Deaconess to Nestleton/Sonya in the Presbytery of Lindsay/Peterborough as of early summer.

Rev. Ted & Mrs. Ellis & son Robert—return to Taiwan in mid-August after a year of study and deputation in Canada. Mr. Ellis took part in the Mission Month of May, in British Columbia, attended General Assembly in Montreal and returns to Taiwan where he will be Chaplain at the Tainan Theological College.

Miss Wilma Welsh—arrived in Canada from Taiwan, May 19, 1975—attended General Assembly in Montreal, Congress '75 in Hamilton, Incoming Missionary Conference, camp work in the summer. Her future work will be discussed early in the Fall.

Miss Eleanor Knott—arrived in Canada from India on April 30, 1975—took part in the Mission Month of May, General Assembly, Congress '75, Incoming Missionary Conference, camp work in summer. Will be doing deputation in the Fall of 75. (Sept., Oct., Nov.)

Miss Mary Sherrick—arrived in Canada May 7, 1975—attended WMS Council, General Assembly at which her retirement after 42 years of service in India was noted with a standing ovation and a word of appreciation inscribed in minutes. Termination date August 31, 1975.

Rev. J. H. & Mrs. McIntosh—Mrs. McIntosh arrived in Canada early in April—Mr. McIntosh came with Korean Choir and travelled with them across Canada.—Leave Canada August 16 to return to Japan via Europe where they will attend some Christian Conference Centres en route.

Miss Ivy Howard—In Canada September, October and November 1975. Holidays in Ireland August, September 1-15 Board procedures. Full time deputation September 15-November 30. Terminating service with the BWM to return to her home in Ireland with family responsibilities.

Miss Agnes Hislop—arrived in Canada early June from India in time for General Assembly. She will attend Congress '75 and have a month vacation at home in Saskatchewan. Will return to India end of August.

Rev. Donald MacKay—completed his studies at McGill and received his M. Div. degree in June. Took part in the Mission Month of May and attended General Assembly in Montreal, then returned to Nigeria to take up work in Port Harcourt.

Rev. Gordon Beaton of Listowel, Ontario—appointed to Guildwood Village, effective September 1, 1975.

Rev. Claire & Mrs. McGill & son Terry—return to Taiwan in mid-August after a year of study and deputation in Canada. Mr. McGill took part in Mission Month of May in Atlantic Provinces, attended General Assembly in Montreal and Congress '75. Mr. McGill will do further translation work in the Tayal language commencing with the Psalms.

Intercessory Prayer

Members of the World Alliance of Reformed Churches (Presbyterian and Congregational) are especially remembering Christians in the following Churches during the months of August and September. Let us join with them in prayer.

August 3	Presbyterian Church of Korea Presbyterian Church in the Republic of Korea
August 10	United Presbyterian Church of Pakistan United Church of Christ in the Philippines Presbyterian Church in Singapore and Malaysia
August 17	Presbytery of Lanka (Sri Lanka) Presbytery of Sri Lanka
August 24	Evangelical Synod of Syria and Lebanon Union of Armenian Evangelical Churches in the Near East (Lebanon)
August 31	Presbyterian Church in Taiwan Church of Christ in Thailand
September 7	Congregational Union of Australia Presbyterian Church of Australia Presbyterian Church of the New Herbides
September 14	Congregational Union of New Zealand Presbyterian Church of New Zealand Congregational Christian Church in Samoa
September 21	Reformed Church of Austria Reformed Church of Belgium Protestant Church of Belgium
September 28	Church of the Brethren (Czechoslovakia) Evangelical Church of Czech Brethren Reformed Church of Slovakia (Czechoslovakia)

In Remembrance

Mrs. Roberta Moran
Knox, Acton

Mrs. Wallace MacDonald
St. Andrew's, Arthur

Mrs. Arthur Hamilton
Presbyterian, Atwood

Mrs. Nesbitt Hamilton
Presbyterian, Atwood

Mrs. Willemina van Mossel
Alexandra, Brantford

Mrs. Maymie MacLaren
St. Giles, Calgary

Mrs. Tencie Braden
Presbyterian, Cookstown

Mrs. A. M. (Isobel) Steel
Knox, Cranbrook, B.C.

Mrs. W. Frank (Abigail) Saunders
Knox, Goderich

Mrs. A. E. MacDougall
St. John, Hamilton

Mrs. Daisy Choquette
Presbyterian, Haney, B.C.

Mrs. Howard (Ethel) Fleming
St. Matthew's, Ingleside

Mrs. J. Oliver McInnis
St. Andrew's, Kirkfield

Mrs. Frederick Mundell
St. Andrew's, Kitchener

Mrs. William Orr,
Presbyterian, Langside

Mrs. Cecil (May) Lundy
Knox, Leamington

Mrs. Mabel B. Reid
Knox, Leamington

Mrs. Sadie Green
St. Andrew's Lindsay

Mrs. Lorna Wagg
St. Andrew's, Lindsay

Mrs. Mary Jane Agur
Knox, Listowel

Miss Jean M. Brown
New St. James, London

Mrs. Violet Bissell
Presbyterian, North Pelham

Mrs. Florence McLeod
Tweedsmuir Memorial, Orangeville

Mrs. Florence Sinclair
Gloucester, Ottawa

Mrs. E. H. (Etta Alice) Knight
St. Giles, Ottawa

Mrs. Margaret Ann Biddle
St. Andrew's, Picton

Mrs. Jas. McDonald
Crieff, Puslinch

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St. John's, Rodney

Mrs. Gwen Dark
St. John's, Rodney

Mrs. Agnes Forbes
St. Andrew's, Sarnia

Mrs. Ellen Martinsen
St. Andrew's, Sarnia

Mrs. Ross (Ethel) Lomas
Presbyterian, Waldemar

Miss Agnes Dickson
Presbyterian, Willowdale

Mrs. Wm. (Margaret) Fraser
Presbyterian, Willowdale

Mrs. Ellen Maud Jenkins
St. Andrew's, Wingham

Mrs. Beatrice Palmer
Knox, Woodstock

Staff Opening

There is an opening on the Area Educational Resource Staff of the Women's Missionary Society, W.D. for a person to serve in the Presbyteries/Presbyterials of Guelph-Saugeen, Bruce-Maitland and Paris.

Qualifications

A trained Church Worker, preferably with either Congregational and/or Presbytery experience.

Apply—WMS Executive Secretary,
Room 100, 50 Wynford Drive,
Don Mills, Ontario.
M3C 1J7

SYNODICAL GIVINGS
January-June, 1975

OBJECTIVE		1974	1975
$ 21,180.	ALBERTA	$ 7,781.	$ 6,783.
20,700.	BRITISH COLUMBIA	6,144.	7,058.
137,800.	HAMILTON & LONDON	57,111.	56,502.
16,820.	MANITOBA & NORTHWESTERN ONT.	4,624.	3,835.
71,500	QUEBEC & EASTERN ONT.	26,718.	29,853.
11,575.	SASKATCHEWAN	3,201.	5,376.
144,600.	TORONTO & KINGSTON	50,746.	41,500.
424,175.		156,325.	150,907.
	SPECIAL GIFTS		1,818.
	YOKOHAMA NURSERY PROJECT		3,930.

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Apt. 809, 10 Hogarth Avenue,
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Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7

SUPPLY SECRETARY
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30 East 12th St.,
Hamilton, Ontario, L9A 3X1

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Mrs. J. C. McBride,
1 Roycrest,
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Apt. 401, 40 Walmer Rd.,
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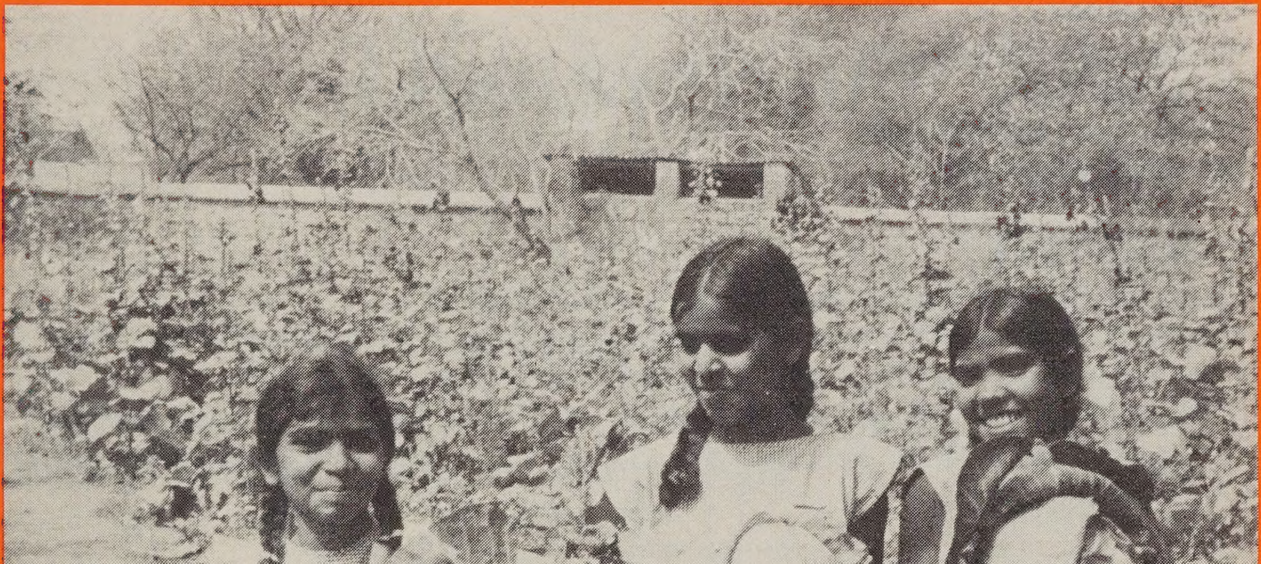
GLAD TIDINGS

October, 1975



Helen Macdonald Memorial School Garden
Jhansi, India

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Louise A. Reith is Executive Secretary of WMS (WD)
Wayne A. Smith is Associate Secretary of the Board of Congregational Life
Eileen Parish is a member of Council Executive of the WMS (WD)
Eleanor Knott on furlough from H.M.M.S., Jhansi, India took the cover picture
C. Nanson and M. J. Brooker are C.G.I.T. Leaders of Calvin Presbyterian Church, Kitchener

GLAD TIDINGS
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MAY NUTT
EDITOR

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Service of Praise and Thanksgiving

by Louise A. Reith

CALL TO WORSHIP—O praise the Lord, all ye nations;
praise him, all ye people.
For his merciful kindness is great
toward us and the truth of the Lord
endureth for ever.
Praise ye the Lord.

Psalm 117

HYMN—108 (RBP) God of earth and planets

PRAYER—Almighty and eternal God, our Heavenly Father, we thank you for the wonders of your creation. Help us to remember that all these wonders are yours. Make us aware that all we have is given to us in trust. Show us how to use Your gifts for the benefit of Your children throughout the world.

As we give thanks for your gifts to us, we thank You most of all for the greatest gift, the gift of your Son, our Lord and Saviour, Jesus Christ.

We thank You for all people throughout the world who know You as Creator, Father, Guide and Saviour. Help each one to share that faith and love with others.

We ask it in Jesus Name.

Amen.

SCRIPTURE READING—Psalm 103 (read responsively) Number 654 (RBP)

HYMN—568—Now Join we to Praise the Creator

SCRIPTURE READING—Luke 17:11-18

(After reading this story, the recording "The Ten Lepers" on the record "Joy is like the Rain" by the Medical Mission Sisters could be played or it might be sung by a soloist or a group).

MEDITATION—

Voice 1: "Never forget all His blessings—Give thanks to the Lord"

Voice 2: "Were there not ten cleansed? Where are the nine? There are not found that return to give glory to God save this stranger."

Voice 3: With what sadness Jesus noted that only one out of the ten, who had been restored to wholeness, returned to say "Thank you".

Voice 1: How easy it is to accept gifts and blessings and forget to thank the Giver!
Let us pause to remember the many things for which we are thankful.
(Note: There could be a period of silence during which the individual members think of the things for which they are thankful; or several members might be prepared to express thanks for blessings in the congregation, community, homes and in our country.)

Voice 2: Have we thanked the Giver? Are we among the "ones" or the "nine"?

Voice 3: How do we give thanks? Do we just say it in words or do our actions also indicate our thankfulness?
Let us make our days not only days of "thanksgiving" but days of "thanksliving."

OFFERING

DEDICATION OF OFFERING—Our Heavenly Father, Giver of all good gifts
We bring these tokens of our thankfulness to You,
Bless them and use them and us
To help others to know of Your love and care.
Amen.

HYMN—475 (RBP) Almighty Father of all Things that be—(sung as a prayer)

BENEDICTION—Go with us from this place into the world of our work and
everyday life. Help us to remember all our blessings.
Teach us to be "humble in all that we claim,
To share what we have with the nations,
To care for the world in Your Name."
Amen.

(Note: The words of the hymns used in this Service are an important part of the Service. Do not change the hymns. If the tunes are unfamiliar choose another tune. There are familiar tunes which may be sung to each one of them. For example No. 108, can be sung to No. 400 or 323; No. 568 to "Harvest Song" 690 old Book of Praise; No. 475 to No. 561 or No. 475.)

Something New

CHILDREN OF THE CHURCH
A guide for COC Leaders
Grades 1—3; 6—8 year olds

This Guide is a successor to the book "Adventure with Children of the Church". Ideas from that book have been included in this Guide as well as updating the material. Every COC Leader should have a copy of this new Guide—75¢.

"Nurse Bua"

This title may not mean very much to us in Canada, but in India and especially at the Helen MacDonald Memorial School in Jhansi, for students and teachers alike, it means Miriam S. Lall their school warden. "Sister" is a familar title for nurses in India, but for Nurse Bua at the H.M.M.S. it is used with respect and affection for one who has been sister, mother, counsellor and friend to all who have attended, worked at or visited the school.

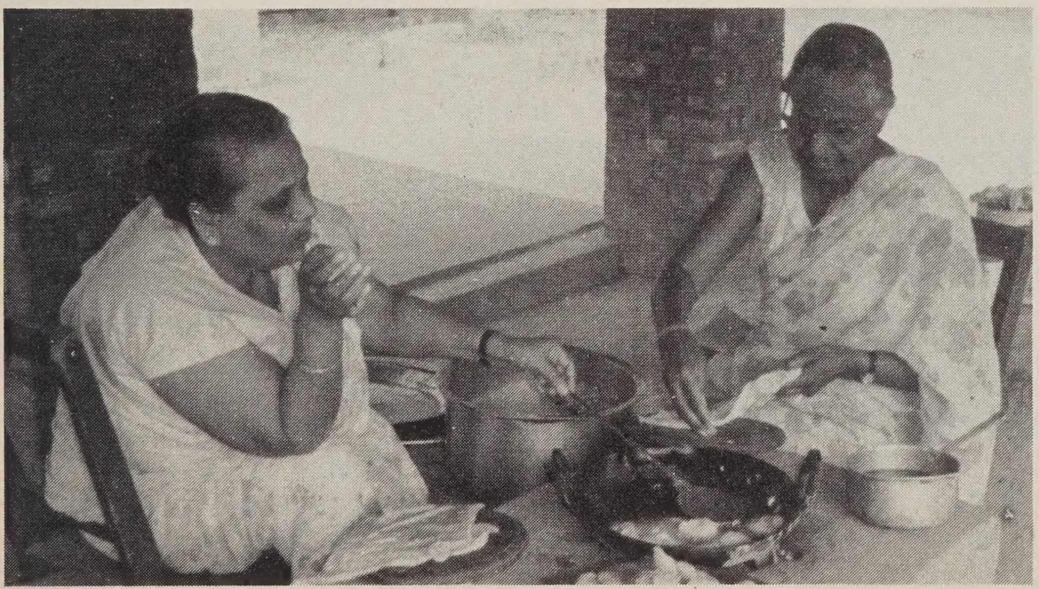
We met Miriam Lall in the summer of 1975 when she visited Canada and saw many Canadian friends who once worked in India and renewed friendships including those with former students of the H.M.M.S. now living in Canada.

Miss Lall's first contact with Canadians was at the Mission Hospital in Jhansi where she met Miss Lily Simpson. Miss Simpson asked her if she would consider working with her in the villages, dispensing medicine and at the same time preaching the gospel. Miss Lall was persuaded to answer this challenge and forty-five years ago began to work with Miss Simpson. They worked out of the dispensary situated at the H.M.M.S. During this period orphans were left with and cared for by the two nurses. Now grown and married these men and women still call Miss Lall "Auntie" and bring their children to visit her.

When the village work was taken over by other agencies the dispensary was used for those on the compound and the girls in the hostel. Gradually it was used only for the girls in the hostel.

Miss Lall, after Miss Simpson's departure to work in the hospital in Jobat was given many tasks at the school besides being the staff nurse. She taught Home Science which in India includes a home nursing and first aid course. She supervised the cleaning and was concerned about the general well being of the students, both physical and spiritual.

As the School Warden, Miss Lall has oversight of the hostels and supervises the girls in the senior hostel. She has been responsible for establishing a "Prefect"



Mrs. Samuel and Miss M. S. Lall working together system for the hostels, a system which is considered an integral part of the girls' education. The Senior Hostel has four dormitories with two girls being chosen as prefects in each one. It is considered a privilege by the girls to be chosen as a prefect, so the girls respond gladly. Since the girls do all their own work—cooking, cleaning, washing clothes and gardening—schedules and plans need to be worked out with the prefects. Groups of girls are given a weekly supply of food which they learn to measure out to last the week. The price of food poses a problem at the hostel so the garden is used to supplement the meals making their diet as balanced as possible. Miss Lall checks the dormitories and kitchens each morning to see that everything is kept in order.

On Sunday Miss Lall gathers the senior prefects together and after prayer they talk about problems that have arisen during the week in relationships between students and in the sharing of tasks. Individual counselling is done by Miss Lall as she seeks to find solutions for the problems of every day living, often suggesting scripture references that can guide the girls as they live together in the hostel.

Some girls who come to the Hostel are not Christian, but their parents give permission for them to participate in the religious activities of the school. In some cases these students accept the Christian faith but when they return to their parents' home they are not allowed to participate in Christian activities. Since many girls come from quite a distance to the school the staff has little opportunity for follow-up contact after they leave.

Sundays are special days—Miss Lall feels, for on Sunday she has a Sunday School class of younger girls—seven and eight years of age. Besides the lesson there is an opportunity to teach the children music. Other Christian education activities at the school are the Christian Endeavour group where the girls are given an opportunity to give leadership in Bible Study and Singing and the Chapel Service held every day before school starts. This service is led by the teachers from Monday to Thursday and then on Fridays the girls take turns leading the service.

Since the staff of the school are Christians they take the sunday school classes and have their own Bible Study once a week. Each teacher takes a turn leading the other teachers in Bible Study. Before school opens in July the teachers meet for a three day teachers' retreat. Thursday is a special day of prayer for the Hostel. Problems related to the school are remembered in prayer.

When the Tibetan Girls arrived at the H.M.M.S. unexpectedly, Miss Lall's nurses training was a great help in dealing with the emergency. This group of girls had to be kept in isolation from 4 to 6 months requiring constant care for scabies and boils not to mention the emotional strain they were under. The twenty two Tibetan girls were fed, clothed and cared for until they graduated from the school. All have now graduated and several are in nurses training. Since many of these girls do not know where their families are and spent their summers as well as the school term at the school the staff has more contact with them since they graduated.

When girls graduate from the school

"Nurse Bua" and Tibetans in training

Miss Lall chooses a special Bible Verse, according to their need, which she suggests they should refer to from time to time. Each graduating class makes a gift to the school when they leave. This special gift is sometimes used for furnishings in the chapel or some other special purpose. Gift giving is common at the school—it is almost like a thankoffering for a birthday or when one passes an exam.

We inquired from Miss Lall what her thoughts were about retirement. She replied "Oh, God will retire me!" A conversation with Miriam Lall convinces one of the fullness there can be in serving God. Miss Lall feels "God brought her up for His service" and she has been and continues to be a faithful and willing servant.

Correction

The pictures of Ewart Graduates **Linda Green** and **Diane Jamieson** were reversed in the August-September issue of the Glad Tidings. Our apologies to Diane and Linda.

Mrs. Brell (wearing a hat) visiting a WMS group. She organized the WMS group in her district.

Mrs. Ellen Brell

In the Centennial Year of The Presbyterian Church in Canada we have remembered many outstanding men and women who have given leadership in our Church and in its Women's Missionary Society, W.D. A number of women mentioned in previous issues of Glad Tidings have been officers of Synodicals, Presbyterials, or Local groups.

Officers are very necessary and important in the life of the Society but the solid foundation of the WMS, as of any organization, is the sum total of all the faithful, loyal members. Every group knows such members. Those who have sincere concern for the Church as a whole and its work.

Presbyterians in Saskatchewan and staff who worked in that Province in the 20's, 30's and 40's will remember an example of such a person—Mrs. Brell. Those who stayed in the Brell home, when travelling in Saskatchewan, will remember the earnest preparation which both Mr. and Mrs. Brell made for teaching their respective Sunday School classes on the Sabbath Day—sharing their thoughts on the lesson, yet each reserving some for his and her own special emphasis.

Mrs. H. Jack, a daughter of Mrs. Brell has shared with us some memories of her mother.

Mrs. Ellen Brell was born in Ballymena, Northern Ireland, the eldest of fourteen children. When quite young, as she attended a Communion Service with her parents, she felt outside of all the blessings of Christ as she witnessed the members sharing in the Service. She soon became one of that fellowship. She asked God for a special verse assuring her of His love for a humble, poorly educated young lady. He gave her the latter part of verse 1 of Isaiah, Chapter 43—"Fear not: for I have redeemed thee, I have called thee by thy name; thou are mine." That verse was hers through life.

In Canada, Mr. and Mrs. Brell lived on a farm two and one-half miles from a small village in Saskatchewan. Mrs. Brell rose just as early on Sunday morning as on any day during the week. The Church School was held at 10.00 a.m. but Mr. and Mrs. Brell were there by 9.30 a.m. taking two groups of boys and girls as prayer groups. In these groups many young people learned their first lessons and prayed in public for the first time. Mrs. Brell not only taught the class of girls but superintended the Sunday School. After the morning Church Service the Brell's hurried home for dinner, then away again to a country school house for another Sunday School to teach and superintend. Home again in the evening they gave thanks for the privilege of being His co-workers and asked for His guidance as they prepared lessons for the following Sunday. The days in which they lived were difficult days in western Canada, days of drought or sometimes too much rain and days of war. Money was scarce. In the Brell home faith was strong and obedience to God's commands of first importance.

"Remember the Sabbath day to keep it holy" was a command that must not be broken. One Fall at threshing time it was particularly wet. One Saturday evening the owner of the threshing outfit came to Mrs. Brell—"We will start tomorrow morning as the wheat is dry." "Oh no, not on the Sunday", said Mrs. Brell "We will ask your husband" was the reply "He will take the same stand. We will not have any threshing on our farm on Sunday." "Well", said the man, "if I pull off to these two bachelors I will not come back". To that Mrs. Brell's reply was "I cook for both bachelors and I will not prepare any meals for you tomorrow, if you thresh." There was no threshing done, "That Fall" said Mrs. Brell "God honoured our stand. We received A No. 1 no dockage for our wheat."

Faith was there and a loyalty and concern for the Church of Jesus Christ. Mrs. Jack recalled "Once in the dry years when money was such a scarce commodity my parents received five dollars. We felt they would spend it for some need. However, both agreed it should go on the offering plate on Sunday—and it did."

There was faith and a compulsion to share that faith at every opportunity. All winter long it was shared at Sunday School and Church Services in those days of Summer students only. It was shared in stories that had meaning and were understood by those who heard. One Saturday one of the Sunday School pupils cycled out to the farm to tell Mrs. Brell that word had come that the student minister would be arriving on a certain date for the Summer. "Oh that will be wonderful!" Mrs. Brell replied "You won't need my little stories." Looking at Mrs. Brell the child said. "Some of us aren't very old and we cannot understand much of what the minister says, but we always understand the lessons you are bringing us in your stories."

Feeling the inadequacy of her own education Mrs. Brell encouraged her own family and other young people to work to get a good education. Many young people left her district to become elders, deaconesses and missionaries due to her influence and prayers. She was always humbled and surprised when told of the influence her sharing of her faith had on others.

She enjoyed going to Conferences and Synodicals where by word and deed she expressed her faith and told of God's goodness. Those who were privileged to know her and even those who met her casually at meetings could not help but have their own faith strengthened and be encouraged to continue in His Service.

PRAY

Do you ever agonize and ask yourself "what can I do about the mess our world is in?" Do you believe in the power of prayer? If your answer is yes, here is your challenge. The Women's Inter-Church Council of Canada has been invited to write the 1978 World Day of Prayer service. The theme is "Community Spirit in Modern Living." Imagine the effect of the world praying for the release of God's spirit, enabling us to live as one community. You are invited as individuals and in small groups to pray for the realization of the true community spirit. Will you use the following prayer daily:

Thy Kingdom come—
in my heart and in our home;
in my congregation and in the whole church;
in my country and in the whole world.

OFFICERS' ODDMENTS

Call to remembrance—

None of us remembers 1875, tho' we glanced at it in taking part in the joyous celebrations of The Presbyterian Church in Canada's 100th birthday. But we weren't there.

But 1915—well, that's a different story. Some of us were *there in that year when CGIT first began—and scores more of us in the decades that followed strove to live up to the ideals of CGIT.*

So, WMS MEMBERS, *let's celebrate the 60th anniversary of the movement with our present-day CGITers, spruce in their middies, as you were in yours. Remember the date—October 11 weekend.*

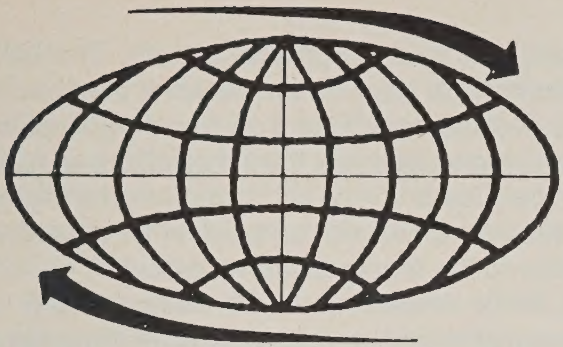
Remember Ziegfried, GLAD TIDINGS SECRETARIES*—Our computer needs your printouts for efficient mailings to 1976 subscribers, whose subscriptions are now due.*

COC & EXPLORER LEADERS*—Remember to register your group. Then the Office needs no E.S.P. in keeping you up-to-date, with programme and project helps sent out from the Children's Department.*

SYNODICAL SECS*—Remember the Annual Report forms to be sent out to your counterparts in Presbyterial. PRESBYTERIAL SECS—Likewise, a string around your finger—reports out to Group Secs.*

*Remembrances told of 1975 Fall Training events or of Council Annual Meeting—*TRAINEES & DELGATES*—Report not every small detail, but remember and pass on to groups helpful hints re programme, procedure, or WMS policy.*

ALL*—Remember, with thankfulness, on October 13 (and every day) the mercies of God that have been bestowed upon us.*



in the world

by marjorie ross

I have been writing this column for a year this month, and I want to thank all of you who have told me that you have found what I have been saying interesting. I would like to hear from people who disagree with me too! Most of all, it is encouraging to know that someone is reading it.

Our topic this month is a continuation of our summer's consideration of immigration into Canada. This topic, like many of the others I have written on, seems to grow more complex the longer I think about it. Some months I write a complete column, and then decide that it consists of all the things I really don't want to say on the topic! Having got them out of my system, I write the article which I finally submit! This month, however, having just completed a first draft which is almost twice too long, I am going to divide it in two. This month we will have an over-view of the main recommendations of our church's brief to the government on Immigration Policy. Next month I will give you the details of our recommendations on special categories for students and refugees.

Our brief to the Joint Parliamentary Committee on Immigration Policy was sponsored by the Executive Committees of the Board of World Mission and the Board of Congregational Life. The actual recommendations were drawn up by a small committee, who, although their names do not appear in the brief, deserve our thanks for their thorough research. They also deserve our congratulations on their wording, which is lucid, and very moderate. They make their points emphatically, but there are no inflammatory phrases or "loaded words" which often give offense unnecessarily. I understand that the Parliamentary Committee gave our brief a sympathetic hearing and commented that it presented a "well-balanced picture". Since this is a subject on which many groups thrust their opinions on the public and the government in a highly emotional fashion, I hope that our moderation will carry considerable weight.

The underlying assumption which our brief makes is that immigration is a "moral and spiritual issue". As soon as we start thinking seriously about immigration we become involved in a consideration of all those values which we believe should be fundamental to Canadian life. What sort of Canada do we want, now and for our children? What do we have now that is valuable and should be preserved? What are evils that we want to eradicate? What are dangerous tendencies which we see developing elsewhere which we want to try to prevent developing here?

Moreover, our consideration of immigration should not focus exclusively on Canada. How will our attitude towards those who wish to come here affect our relations with other countries? What is Canada's responsibility to all mankind on this congested planet?

Our brief gives answers to all these questions in the opening section which is called "PERSPECTIVES". I cannot do better than give the summary as it appears there.

> *"We believe that all human beings are valuable persons and that any attempt to measure the value of human life in*

economic or educational terms provides an opportunity for a display of injustice, prejudice, arrogance and racism.

We believe that a multi-cultural and multi-racial nation offers an interesting and desirable environment for personal and societal growth.

We believe that government immigration policy should establish and uphold moral principles that lead the Canadian people into a growing awareness of social and moral responsibility.

We believe that because we live in an interdependent global society, our immigration policy will have a far-reaching impact on the world."

Starting from the basis of these "perspectives", our church takes issue with an assumption which appears to be at the heart of present government policy. The title of the department that deals with immigrants is "Department of Manpower and Immigration", which, the brief says, "suggests that Canada views immigrants primarily in relation to their (usefulness) in the country's labour force. This . . . is a dehumanizing point of view . . . Immigration policy (should be) a humane response to human needs and problems, acknowledging that some of these needs are economic."

Our brief recommends that the Department of Manpower and Immigration be divided, and that there should be one department responsible solely for immigration, which would relate to other departments, one of which would be Manpower. It would also relate, on the provincial and municipal levels, to departments of education in providing material which would promote cross cultural understanding between newcomers and established Canadians.

This department could also fulfill a valuable role in co-ordinating private services to immigrant groups which are now being carried on by churches, school boards, hospitals and voluntary groups. The government is best suited to take the lead in co-ordinating efforts and avoiding duplication. However, this can only come to pass if the Department of Immigration can develop an enlarged concept of its responsibility to the immigrant after arrival.

While these recommendations refer to the welfare of immigrants after they have entered Canada, another group of recommendations in our brief centres on our policy towards all those who might be considering immigration to Canada.

Our brief rejects decisively the suggestion that the government might introduce racial quotas. Neither "race nor country of origin should be a restrictive factor". To this end "We recommend an increase in the number of immigration offices . . . in Third World Countries." Further, "We recommend that the government support any present work or future plans for an international agency to co-ordinate global migration."

There is one aspect of our present policy which can create a bad impression in developing countries. This is what is termed the "brain drain". Our method of evaluating an applicant for entry to Canada awards a large number of points for higher education. This means that doctors, nurses, engineers etc. stand a good chance of becoming immigrants whereas unskilled labourers have very little chance at all. The governments of many poor countries, Jamaica and Trinidad for instance, often invest in the training of students who never return to their homelands. They receive immigrant status in Canada or Britain, where the pay and working conditions are better than at home. While it is true that our industrialized society has few opportunities for unskilled labourers, we do have some openings in this category which there are often no people to fill. Our present policy excludes many less trained people and encourages people to apply who are needed more at home. There are certainly many aspects to this question. However, in order that we do not give the appearance to the Third World that we are draining off their best trained people, our brief recommends that we should not use a system of evaluation that is weighted in favour of higher education.

On the other hand, while our brief opposes restrictions which might close doors to Canada to many would-be immigrants, it also recognizes "the need for control of numbers so that the country can effectively and harmoniously absorb population increase . . . (There) must be some balance between the number of immigrants and employment opportunities. Considerable care must be exercised in establishing controls which are humane and just".

On this last point, our brief puts a finger on the weakest aspect of our present immigration prodecure—the selection and training of immigration officers. Although many of these people are hard-working and conscientious, experience has shown that some of them are not adequate to the responsibility laid upon them. Present evaluation procedures give the interviewing officer discretion to award up to 15 points to an applicant for landed immigrant status. He can grant or deny these points, which often are the deciding factor in the applicant's score, on the basis of an interview. It is easy to see how personal prejudices, misunderstandings, lack of knowledge of the applicant's cultural background—even just a day of frustrations—can all weigh against the applicant.

The existing Immigration Act is no longer relevant to the current situation. For several years, the effective policy has been based on regulations which can be changed at the direction of officials in the department. Even interviewing officers at a junior level have a fair degree of freedom in interpreting the regulations. Once again, this places a high degree of responsibility and power over peoples' lives in the hands of men who may or may not be properly trained and suited for their positions.

Our brief recommends that officers overseas be given training to make them more sensitive to the people whom they are interviewing, and also to help them present a realistic picture of life in Canada. Officers in Canada, should be trained to be sensitive to the problems of those newly arrived here.

There are two further recommendations which I will mention here:

1.—that incentives be offered to immigrants (as well as to those resident here) to settle in less populated areas of Canada.
2.—that a study be made of the problems of migrant workers with a view to providing guidelines of the rights and responsibilities of both workers and employers.

This topic will be concluded next month with background details from Miss Giollo Kelly on our recommendation relating to refugees, and from Miss Pat Hanna on our recommendation on overseas students. We are devoting a lot of time to this issue, but it is a vital one in the development of our society in this decade. Our church has made a significant statement, and we should all be aware of its contents.

PRESBYTERIAN CHURCH CALENDAR—1976

"Making Mission Happen" is the title for the Calendar this year and the pictures depict scenes where mission is happening and people who are part of the mission. Six pictures depict work in Canada and six are overseas pictures. Check with the group in your congregation that sells the calendars for the price.

Order from:
The Presbyterian Church Calendar,
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NEWS

KCCJ in Japan
WOMEN'S LEADERSHIP TRAINING

One of the liveliest and most forward-looking women's gatherings in the history of the Women's Association of The Korean Christian Church in Japan took place at the beautiful Amagi-San-So Conference Site from April 3-5. It was noteable for several reasons. First, over half of the fifty participants were *second generation* Koreans (born in Japan). In a women's organization which, for many years, has been confined to activities of the older women of the first generation, such participation by young women was a big shot in the arm.

And then there was the purpose of the Conference—not the usual "retreat" type of meeting but a time for training new women leaders. The theme was "Women in Society", and the role of the Christian women in a non-Christian, hostile society was introduced by Rev. John Nakajima, General Secretary of the National Council of Japan, followed by rousing discussions under the headings of School, Community, Home and Church.

Rev. "Sam" Choi, General Secretary of the KCCJ explained the Basic Mission Policy of the KCCJ and outlined the structure and function of the General Assembly. Miss Mavis Hyndman introduced the question of ordination of women from a Canadian perspective.

One participant was struck by the willingness of the older generation to listen to their 'daughters' and their desperate efforts to understand the world of those who were born and brought up in Japanese society. The women expressed the hope that this same kind of openness and understanding would be reflected in the attitudes of men of the first generation, who, as elders and pastors, still make all the policy decisions of the church. The first generation not only listened but spoke of their deep desire that the younger women would grow in faith as well as in social consciousness.

For many this was the first time they had ever discussed openly their feelings and attitudes concerning their life in Japan with those of the *"other" generation.* Many doors to mutual understanding and acceptance were opened and an atmosphere for growing together was created.

Was any Leadership Training accomplished? Well, if leadership demands an understanding of who you are; where you came from; where you hope to go and the faith to get you there, then this conference went a long way toward developing this understanding in all those women who took part!

The Church of North India

November the 30th the CNI will celebrate the 5th Anniversary of the Inauguration of the Church of North India with a day of commitment. There will be an attempt to have every church and every member pledge themselves and their substance.

Malawi Churches Plan Joint Programmes

Blantyre (EPS)—Protestant churches in Malawi have drawn up a 14-point plan for joint action in witness, worship and work for Christ. A Committee on Church Union, involving the two Presbyterian synods, the Anglican diocese of Malawi and the Church of Christ, has been meeting since 1961 and the plan is the result of their work. It provides for priests and pastors to meet regularly for prayer and communion, joint Bible study, exploring possibilities for joint theological training, collaboration in the preparation of mixed marriage couples and making available church buildings to other churches if and when desired.

true or false?

—The Presbyterian Church in Canada has taken no stand in regard to hunger.
—The only way to solve the hunger problem is to ship food to the third world.
—All starving people are found in the third world.
—People that are hungry will eat anything given to them.

Check your answers and then read the following article to find if your answers are correct.

hunger

just a word?

by WAYNE A. SMITH

Hunger, like accident, is only a word until it happens to you. By conservative estimates, there are five hundred million people in this world, half of them children, who suffer continuing hunger. These are the people who experience the pangs of an empty stomach without being able to anticipate a satisfying meal. They feel the cold, for they have no food to give their bodies heat. When they work, if there is work for them to do, their hands become clumsy, they cannot think, their bodies ache with fatigue, they are prey to disease.

There are at least five hundred million people like that, who live that way, or worse, every day of their lives. They live all over the world, from the famine zones of northern Africa, or the disaster areas of Bangladesh to the "pockets of poverty" in Canada.

There is a good deal of concern about world hunger as there always has been. Hunger has been one of mankind's greatest and most persistent enemies. In Israel during Old Testament times the law required that provision be made for the hungry stranger. Our Lord, in one of His most vivid instructions, called for the feeding of "one of the least of these my brethren". Modern governments, the United Nations, and all kinds of agencies struggle with the problem of hunger. Churches add their voices and their resources. The 101st General Assembly of The Presbyterian Church in Canada resolved that "the General Assembly recommend to the Government of Canada where a surplus of food stuffs occurs it be policy for the various government agencies to distribute the surplus, wherever possible without cost, among non-profit institutions at home and abroad, and that every step should be taken that the distribution of food stuffs should be made through responsible agencies." And our Committee on Inter-Church Aid, Refugee and World Service contributes money to the alleviation of hunger among those in particular distress.

Passing resolutions like the one by the 101st General Assembly doesn't put meat on the table. It does have the value of indicating to the government that the church is concerned. Whenever that happens, people within the government are encouraged to press forward with their plans in the knowledge that there is public support for them. Resolutions like this one also have the effect of raising the question for church members of the practical steps they can take to turn the ideas into realities.

World hunger is not one problem but many. For a food-producing country like Canada to provide something to eat for people in a distant country is to be confronted with a host of obstacles. A surplus of eggs is produced only to be destroyed because they are too perishable to be shipped overseas. The food stuffs produced in Canada may or may not be acceptable and usable in another country, because its citizens will not use it as part of their diet or are not equipped to prepare it in edible form.

There are problems in economics, transportation and handling. Who, for example, is to pay the bill for transporting surplus food to a needy country? Rarely can it be expected that the producers, the railway and shipping companies or the wholesalers will do so. Churches and other voluntary agencies can and do help although the task is enormous. Governments in countries where there is wide-spread hunger may or may not be willing and able to pay the costs. Governments of the wealthier nations, like Canada, make major contributions, but how much can the Canadian Government, for instance, be expected to do? It would certainly do far less than it does now if there was wide public opposition to giving aid to other countries. And so the problems are not merely those of agricultural capacity, or financial, but they are political as well.

What happens even when a country like Canada makes a contribution of food for the hungry people of a country like Bangladesh? When a super-tanker arrives off the Port of Chittagong it may have to anchor up to fifty miles away because of shoals at the mouth of the river. The cargo must be transferred into small ships—"Lighters". These in turn must off-load their cargoes into still smaller vessels, and every time transfers like this take place food is lost through spillage and theft. The grain is moved from the lighters into a huge modern silo, but the loading equipment is rapidly wearing out because of the large volumes of grain being handled. From the silo, the grain is moved to storage facilities owned by the Government of Bangladesh in various parts of the country. Once again there is handling, once again food is lost.

Ultimately, hopefully, much of the food gets to be eaten by hungry people. But at every step along the way human beings are involved; government and local officials, labourers, engineers, drivers. Some are greedy, some are incompetent, many are hungry. Mention could also be made of the imperfections in our own systems of raising, distributing, processing and marketing our produce to indicate the massive efforts and costs of feeding the world's hungry. These difficulties raise important questions of a moral kind that we as a Church should consider: is it worth the work and trouble to continue programs in which there is graft and waste? And shouldn't charity begin at home?

At the World Food Conference in Rome in the fall of 1974 the Canadian Government reported on its programs of food distribution and international development. It also made a specific commitment to provide more food stuffs and funds in the future. In April, 1975 the Honourable Allan J. MacEachen, Secretary of State for External Affairs, reported to Parliament on the ways in which Canada has sought to live up to those commitments. He was able to report that through the Canadian International Development Agency (CIDA) two hundred and eighty million dollars worth of food stuffs would be allocated in 1975-76, an increase of over forty percent over 1974-75. Canada, he said, will make good on its promise to supply at least one million tons of cereal grains in the next three years, as well as forty-five million dollars worth of non-grain foods. In all, Canada will provide an estimated two hundred and eighty million dollars in food aid and related shipping costs in 1975-76 to assist nations most seriously affected by food shortages.

Most of these contributions are designed to help crisis situations in such starvation areas as India, Bangladesh, the Sahel and Indo-China. But the Government has also been active in working toward long-range solutions. In cooperation with the World Food Program of the United Nations, Canada has sought to improve food distribution programs as well as the economic growth and social welfare of poorer nations. There is no hope of these nations achieving an adequate standard of living without having developed their own economies and agricultural industries to solve their own problems. So Canada has developed new strategies for encouraging the improvement of the quality of life among the rural poor. This includes programs for agricultural training, rural water supplies and electrification and agricultural research.

If world hunger is to be brought under control, much less eradicated, massive efforts must be invested by governments and industries of many kinds. This implies that there is nothing the individual citizen can do, but this is not the case. One senior executive in a New Brunswick fish processing company, a committed Christian layman, urged his company to distribute free of charge a surplus of frozen products to agencies working among disadvantaged people. Not everyone is in a position to make that kind of decision, but personal attitudes and action are important, and the church can play a role in shaping attitudes. For instance, a group of people can make a covenant with one another to economize on food purchases, conserve food stuffs, recycle refuse and fight pollution. Such groups could inform themselves about world hunger, look for solutions, and bring pressure to bear upon store-keepers, and manufacturers or members of Parliament.

The gap between rich and poor grows wider all the time. It will only be narrowed by the concerted and sacrificial action of those of us who are not among those five hundred million who suffer continuous hunger.

In what practical ways can members of The Presbyterian Church in Canada support the action of the 101st General Assembly?

What action has the Canadian government taken with regard to the hunger problem? How can we encourage and support these activities?

What group or groups in your congregation will endeavour to act on the challenge in Christ's parable in Matthew 25:31-46?

Hunger Resources

The following resources are available for **Youth and Adults:**

I WAS HUNGRY .... packet......$15.00

Resources for groups of youth and adults to explore the world hunger problem, the response being made by the Canadian and American governments and The Presbyterian Church in Canada, and guidelines for planning responsible action by individuals and groups in the local church.

The packet contains:

- a filmstrip and cassette
- a study guide for five sessions for youth and five sessions for adults and a plan for combining the two
- two resource books—one for adults and one for youth
- supplementary material
- a special set of resources for Canada

Available from Presbyterian Publications, 50 Wynford Drive, Don Mills, Ontario.

NEW HOPE FOR THE HUNGRY
The challenge of the World Food Crisis
by **LARRY MINEAR** $1.95

This book explores the dimensions of the world food crisis—from immediate need for more food to longer term solutions of increased food production and global justice. Includes current statistics and projections for the future.

SMALL WORLD—16 mm sound colour film which presents the urgency of learning to live together as good stewards of the "Space-Ship Earth". Service charge $2.00—Communications Services, 50 Wynford Drive, Don Mills.

SHARING DAILY BREAD*—Filmstrip with cassette and printed script plus discussion guide. Based on the Labour Day Statement by the Bishops of the Canadian Catholic Conference $5.00

DROUGHT IN THE SAHEL*—mini slide set—ten slides with script $4.00

*Available from Board of World Mission, 50 Wynford Drive, Don Mills, Ont.

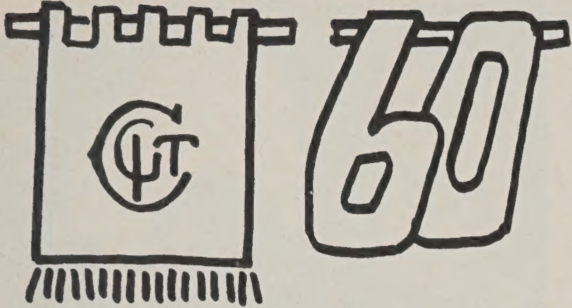
For Children:
NO BISCUITS AT ALL!
by **LOIS HORTON YOUNG** $1.75

A move from poverty stricken Appalachia proves lonely and then good for Morgan in this book.

THE SECRET OF THE DRUMSTICK TREE
by JANE DAYNOOK $1.95

This book describes a changed situation in a village in India.

WHAT'S NICE? RICE!—colour filmstrip with recording shows how hunger dominates the lives of many children. Service charge $2.00—Communications Services, 50 Wynford Drive, Don Mills, Ontario.



HAPPY BIRTHDAY!

by EILEEN PARISH

1975-60th ANNIVERSARY OF CGIT—Let's celebrate the movement that has enriched Canadian life, and has influenced the lives of thousands of girls and women across Canada from 1915 to 1975.

When we celebrate a birthday, it is usually time for a party, fun and games.

As we look back over 60 years—we think of the Sunday School class which was the start of the CGIT Movement; the fun at the first Camp in Saskatchewan; first issue of the Torch magazine; first Vesper Service that has become such a tradition to-day; first leader's Conference at Lennoxville; and of course our 50th Birthday Celebration—"To Indonesia with love Project"—and then the Leadership '72 Conferences across Canada.

What fun it is to reminice—can't you just hear the following:—"Say, Mary, do you remember the fun we had when we were in CGIT at a camp week-end when . . . . . ." "Can that really be 30 years ago?" As these memories pass before us we chuckle a little as we see how the middy has kept up with all the changes and trends in fashion and is still going strong to-day being made with drip-dry material and zipper front—what a treat—good-bye to ironing blues and safety pins!

It was a real joy for many to meet Miss Olive Ziegler who is one of the dynamic founders of the CGIT Movement at the National Executive meeting in June. Miss Ziegler is a delightful person and she shared with us her faith in the enduring quality of CGIT—"You will carry on forever—just as beautiful as you are to-day".

She spoke about the beauty and depth of meaning she had found in CGIT camp worship services. It is at this time that "girls can go pretty deep and rise pretty high" she said.

To talk with Miss Ziegler was a rare privilege indeed, her warm personality, rare sense of humour and youthful outlook endeared her to us all. We just couldn't imagine Miss Ziegler being in her eighties.

As we swing through the seventies the CGIT programme is changing with the trends to meet the needs of the girls to-day.

The basic aims are still the same—helping our girls to grow in Christian faith and character, giving them the opportunity for study together, and providing for them fellowship in the Christian Church.

To meet these aims, leadership demands the very best that we have—our time, our energy, our convictions, our love.

1915—The Sunday School class meeting during the week with their teacher to study together.

1975—The CGIT group with their leader, meeting during the week, learning together how to be aware of themselves and the awareness of others.

After 60 years, CGIT still emphasizes the small group with their leader, meeting across Canada—growing, full of fun, happy, learning to serve and to worship, to find their place in a fast-changing world—these are the things that are happening to girls in CGIT—these are the things that God—and herself would have her be.

IN THE FUTURE:—

Who knows what the middy will look like in the year 2000?

Maybe the National CGIT office will be mobile, journeying across Canada on wheels?

Maybe our CGIT groups will exchange with other countries around the world?

Maybe these are daydreams—but who knows what the future holds—a CGIT group on the moon?—All aboard!

HAPPY BIRTHDAY CGIT—and may you enjoy many, many more—we all join with Olive Ziegler—"You will carry on forever—just as beautiful as you are today."

BWM

Mr. Jim & Mrs. Cass Whitefield—are returning to United Theological College, Kingston, Jamaica for another year as volunteers.

Miss Ann Peckover—returned to Canada mid-July having completed her two year term as an Overseas Volunteer Teacher in Taiwan. In September she will be teaching in Newmarket, Ontario.

Miss Joy Randall—returns to Taiwan in late August. After a two month intensive language refresher course she will return to Changhua Christian Hospital where she carries responsibility in nursing administration.

Miss Wilma Welsh—will terminate her services as an overseas missionary the end of September and has accepted a position on the staff of the Board of Congregational Life.

Miss Margaret Kennedy—returned to India mid August and will continue her stewardship assignment for Bhopal Diocese in the C.N.I.

Miss Mary Nichol—after a leave of absence of 3½ years, during which time she worked with the World Health Organization in India, Miss Nichol has rejoined the BWM overseas staff and will work in the Shanta Bhawan Hospital School of Nursing, Kathmandu, Nepal.

Hamilton London Synod

YOU-ME-US (People relating to People) is the theme chosen for Clinic III to be sponsored by the Hamilton—London Synod's Congregational Life Committee.

Workshops: Seasons of Life, Small Group Leadership, Serendipity, Marriage Enrichment

Leaders: Dr. B. H. McNeel, Miss May Nutt, Rev. Brant P. Loper, Rev. R. C. Murcar

Two opportunities: *November* 7, 8, 9, 1975 at the Village Inn Retreat Centre, Grand Bend, Ontario AND

December 5, 6, 7, 1975 at Five Oaks Christian Workers Center, Paris, Ontario.

Registrations will be available from your Minister.

a small reflection

by agnes pierce

He is just the same today!

In John's gospel we read where Jesus stood and cried "If any man thirst let him come unto me and drink." (John 7:37)

Have you given much thought to the word "thirst?" That describes millions of people today. They are thirsting for that which brings little or no satisfaction. The world brings no lasting satisfaction . . . it never does.

"What? Not even a great amount of money? A position of great influence?"

"No!"

Our Lord goes to the extreme limit and pictures a man capturing the whole world but losing his soul. A man can gain that much and still be thirsting. It was Alexander who sat down to weep because there were no more worlds for him to conquer.

Balshazzar, we read in the Bible, made a great feast and had special dainties brought to him. But no peace. Soon overlooking the feast appeared the handwriting on the wall. The pleasures of sin last for a season but the soul still longs for peace.

The wisest and richest man the world has ever known said, when he looked over all his possessions, "All is vanity and vexation of spirit."

The plain fact is that multitudes today are restless and full of dissatisfaction. They are thirsting. To such people Jesus speaks today! The call is an universal call—"If any man thirst let him come." Some feel satisfied with themselves as they are. To the self-satisfied and the self-righteous, I would say:

Humble thyself and the Lord will draw near thee,
Humble thyself and His presence will cheer thee,
He will not walk with the proud or the scornful,
Humble thyself and walk with the Lord.

Have you ever had children on a picnic and had a peanut scramble? I've sometimes had one and watched the children after the peanuts were thrown out. Often a shy child, or deaf child, or fearful child would not venture much for the peanuts and would receive only a few, or none, unless special attention was given. So I would throw peanuts right near his feet so he could fill his pockets and little fists like the other children, and happiness would come to him also. Our Lord is like that to us. He gives and we are to take. "If any man thirst let him come to me and drink and I will give unto him living water. And he shall never thirst" God lays at our feet, and at our doorsteps, and in our streets, and through our radios, many precious opportunities for us to make our decisions for Christ. By faith we may take.

What are we doing to teach our children? A teacher recently asked her grade one class how many attended Sunday School. In the class of thirty not one hand was raised.

Are we giving our children everything but the Living Water and the Bread of Life?

The humble dweller in a small cottage needs Christ. Those in lovely palaces need Christ. His gift is for all races, all classes, all ages. At the Cross of Christ the ground is level—God is no respecter of persons. His message is for all. "If any man thirst let him come," and it is a simple step to take.

Many feel their life useless and confined. Jesus told us if we take of His Living Water, from within us and through us will flow Living Water to others. There are kind words to be said, children to teach about Jesus, a prayer to be offered each day for those in the Lord's service, a prayer to be offered for a sinful world to repent and turn to God. Do not become a stagnant pool of water, but a river of Living Water flowing to bless and help others.

In the secret of thy presence,
In the hiding of thy power,
Let me love thee; let me serve thee
Every consecrated hour.

Renewal Through Involvement

by C. NANSON & M. J. BROOKER

When Calvin Presbyterian Church in Kitchener planned a month of special celebration services to mark the Canadian church's Centennial and its own fifteenth birthday, its aim was "Involvement". The youth leaders of the church were given the theme "Renewal" and asked to prepare a service. At the initial planning meeting the youth representatives of the Young Peoples and the CGIT requested that the service be in drama form, a medium they felt expressed themselves best. Little did we realize at that time how "involved" the youth were to become in the next few months!

The scripture text chosen as a starting point for dramatization was Ezekiel Chapter 37 where breath of God renews and brings to life the dry bones littering the valley. To make the scripture more relevant it was felt that we should apply the message to our everyday lives in a modern dramatic situation. Thus, "Renewal", a three-act play was created by the CGIT leaders with assistance from a clergyman-member of the congregation.

The play emphasizes, in a humorous way, human failings present in every congregation. The first act is a scene in a modern-day church. Such characters as Wilma-Well-to-DO, the well dressed matron, Mrs. Jones, the frenzied young mother, Fred Cameron, the cynical teenager and Mrs. Kent, a dear old lady, help to portray "dry bone" attitudes that creep into our church life. A favourite character, Mabel Mouthy, frumpy middle-aged busybody, expresses her feelings openly in this excerpt from the script:

Enter Mrs. Jones pulling young Jeremy by the hand. Child lets go and runs back. Mother grabs him and there is a bit of a struggle.

Mrs. Jones: "Jeremy, I'll give you a candy if you'll sit nice now."

They squeeze past all the others to farthest chair. Jeremy sits on mother's lap a moment, then is off, wriggling squirming, kicking etc. Mother, frenzied, slaps, threatens.

Mabel Mouthy: "Here we go! That child is a disgrace the way he behaves in this church. He should be left in the nursery!"

Leaning out to speak loudly to Mrs. Jones: "Mrs. Jones, do you know there is a nursery in this church?"

Mrs. Jones: "I sure do. I'm the nursery convenor but I can't get anyone to work in it on Sundays so I get tired of missing church myself. Would you like to help out, Wilma?"

Wilma Well-to-Do: "You know my children are all grown and it really isn't fair to ask us older ones to go in there!"

Mrs. Jones: "It would only be once a year if everyone helped!"

Mabel: "Well don't ask me. My nerves are too bad and I don't want any baby spitting up on me!"

The second act takes place in an ancient burial plot. Skeleton costumes, earthquake sound effects and the voice of God speaking to Ezekiel, bring to life the minister's sermon topic for the day.

The concluding act returns us to the characters in the church scene, who, during the enacting of the sermon topic, have been renewed, like the Old Testament dry bones.

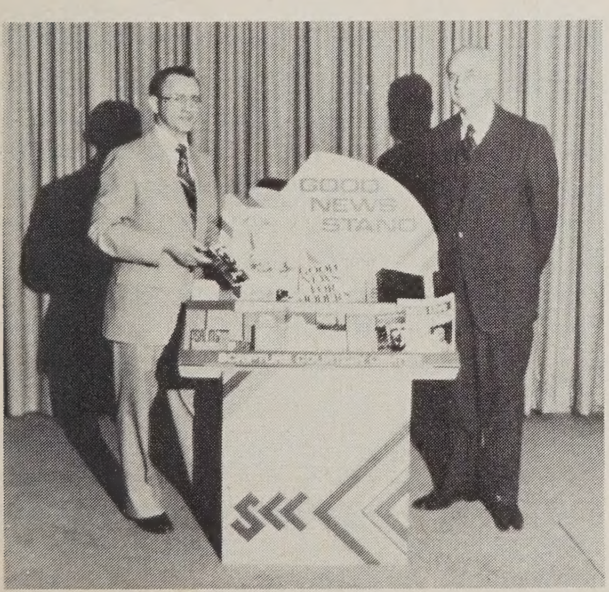
Fred, the teenager remarks: "Dad, if God could really bring life to Ezekiel's dry bones, maybe he really can change our lives."

In the play's closing remark, his father replies: "Son, it's certainly something to think about. If all the young people felt the breath of God . . . it sure would be a great tomorrow!"

At Calvin church the Explorer, CGIT and Young People's groups worked together to produce "Renewal". Leaders of all groups assisted with costumes, rehearsals, transportation and production details. Our organist unified the play with music and created special effects through amplification.

After the initial success at our own church, the cast received several invitations to perform the play. We travelled to Clarkson Rd. church in Mississauga and to the Women's Council Meeting at Ewart College in May. A further performance has been requested for September. Because of the many requests for the script, copies will be sold to any group, youth or adult, by the Calvin CGIT, Calvin Presbyterian Church, Westmount Road South, Kitchener, Ontario. The play is suitable for any group of approximately fifteen people.

By allowing our boys and girls to express themselves through characterization, mime, dance and music, in this drama, in an ongoing way, they have developed a pride of performance and a real "troupe" spirit. For our youth groups at Calvin church, "Renewal" became "Involvement".



SCRIPTURE CENTER

Dr. Kenneth G. McMillan (right), General Secretary of the Canadian Bible Society, and Rev. Howard G. Zurbrigg, Scripture Production, Supply and Distribution Secretary, inspect a Scripture Courtesy Center.

You may be able to buy a New Testament at the local hardware store! In coming months Scripture Courtesy Centers or

Good News Stands will be appearing in all types of stores across Canada.

The Canadian Bible Society is offering the attractive portable units to make copies of scripture more readily available. The Bible Society will provide a wide variety of Bibles, Testaments, and other scripture portions to be sold at cost. The retailer will make no profit.

Rev. Howard G. Zurbrigg, national distribution secretary of the Canadian Bible Society is optimistic. "We expect that these Scripture Courtesy Centers will be popping up all across Canada. The program has been extremely successful in the United States where 1,200 such units had been established by the end of 1974."

What are possible locations for Good News Stands? "You name it," says Zurbrigg. "Stores of every kind, motels, doctors' and dentists' waiting rooms, and church rotundas. Just wherever we can find a volunteer."

The National Office of the Canadian Bible Society in Toronto has starter kits for those wanting to establish a Good News Stand.

The Least Coin

With careless hand I gave the coin,
It seemed as nought to me,
The least of all my goodly share
As gift? A mockery!
    My sister in her distant land
    Gave ONE LEAST COIN, like me;
    But went without her evening meal
    To share her poverty
Within the cup which feeds Thy lambs,
Our coins became, through Thee,
The golden coin of Fellowship—
Thy love—the alchemy.
            —(Sara Lindsay)—

Each 'least coin', a practical token set aside with prayer and concern for the needs of others has been multiplied many times over, through the Fellowship of the Least Coin which is now a WORLD fellowship or movement, not an organization, among Christian women offering themselves to be instruments of reconcilliation.

The FELLOWSHIP Is:—

> "an opportunity for all to share equally, giving on the same level or equal basis"—"loving kindness at work"—"a sharing concern for and of every race and creed".

In 'The Fellowship of the Least Coin', money or the amount collected is NOT the important thing for in the Dedication Prayer East and West, and North and South become ONE in spirit and truth. The Fellowship seldom initiates projects but helps along those already in progress. Projects around the world have been included as each country becomes a partner of this great fellowship of prayer. Since 1969 when Canada became a partner, there have been several Canadian projects. The 1975 allocation is to—Street Haven at the Crossroads—and—Elizabeth Fry Society—both in Toronto and for specialized womens' work since this is International Women's Year.

The idea originated in the Far East with Shanti Solomon whose name means "Peace" and "Wisdom" which she exemplifies in her life. She is the new woman of Asia who does not "trot meekly behind her husband, carrying bundles but stands proudly beside her man" having grown to her full stature as a world citizen. In 1956, chosen as India's representative to an International Team, organized to knit together Christian forgiveness after World War II to wipe out bitterness, Shanti on arrival in Tokyo along with the Japanese team member was refused entrance to Korea for political reasons. Encouraging the others to go along she waited in Manila with Christian friends pondering what she personally could do to promote greater understanding and relations. From her Bible study of Mark 12, she suddenly realized the greatness of "the Widow's Mite"—to give your whole self with your least coin. Thus, was begun almost twenty years ago, the FELLOWSHIP OF THE LEAST COIN with the idea of praying and giving, person to person, on an equal basis in both East and West.

Fellowship may be sponsored by an inter-church, denominational or community group and families as well as individuals may participate. Annually, the collected coins are sent (by cheque, money order, etc.) preferably in our month of Thanksgiving (October) to:—

Women's Inter-Church Council of
Canada
77 Charles Street West,
Toronto, Ontario M5S 1K5

In turn, these funds are forwarded to the Asian Church Women's Conference, who make the allocations to the various projects.

The Circle of Prayer (Vol. V) a devotional thought and prayer booklet prepared by the F.L.C. Committee of the Asian Church Women is available along with further information from the above address of Women's Inter-Church Council, Toronto for 25 Cents.

In the words of Shanti Solomon, let us pray:— "Lord of space and time, enable us to see you as the Lord of here and now; assure us of your constant care so that willingly we give ourselves in caring for others; enfold us with your eternal love so that we respond by reaching out in loving kindness of others satisfy our longing to see you in those we encounter, so that we may reflect something of your spirit to others.

AMEN."

Intercessory Prayer

Members of the World Alliance of Reformed Churches (Presbyterian and Congregational) are especially remembering Christians in the following Churches during the month of October. Let us join with them in prayer.

October 5	Reformed Church in Denmark Evangelical Reformed Church in Northwest Germany (Federal Republic of Germany) Reformierter Bund (Fed. Republic of Germany)
October 12	Reformed Church of Alsace and Lorraine (France) Reformed Church of France Reformed Conference in the German Democratic Republic
October 19	United Reformed Church (England and Wales) Congregational Union of Ireland Presbyterian Church in Ireland
October 26	Church of Scotland Congregational Union of Scotland United Free Church of Scotland

Subscribers— Those Numbers On Your Label

On your magazine label, above your name, there are three numbers, the first one is quite large. This is your particular number. No one else has this number but you. During the last month or two all these numbers have been changed to fit in with the postal codes. This facilitates mailing and the printers put specific postal codes in different bags for delivery to the post office and then out to your home.

The centre number on your Glad Tidings is your expiry date and is according to month and year. For instance, 176 means your subscription runs out January 1976. 376 means March 1976; 876 means August 1976; and D75, December 1975. In this way you can work out the month and year when your subscription expires and renew it.

The last figure on the right hand side is your group number or the number of the women's group of the church to which you attend.

You will note that these numbers are very important for identifying your particular magazine and help us to find your name and address quickly.

We are sorry we have to use numbers. This is not our wish but with well over 11,000 subscribers there is just no other way by which we can work efficiently to keep your magazine coming to you each month. Please be assured that with us you are a person and distinct personality and we will do our best to serve you individually.

wms highlights

White Rock—Centennial Meeting

The WMS group of St. John's Church, White Rock, B.C. had as their special centennial speaker at a recent meeting which was open to the general public, the Rev. N. C. Wang, Moderator of the General Assembly in Taiwan. The ladies were pleased to welcome also Rev. S. Chang, of Eckville, Alberta, who acted as interpreter, and Rev. K. Doka, Superintendent of Missions in the Synod of British Columbia, who arranged Mr. Wang's visit.

Mr. Wang told the ladies and their guests something of the rapid growth of the church in Taiwan, of problems that arose during the second world war, and described ways in which the Christian faith has taken root and produced fruit in their culture and nation. Plans for the immediate future stress less reliance on western mission boards for financing, quality rather than quantity, and attempting fewer projects at any one time.

He said that there are two pillars of the church in Taiwan: the youth movement and the WMS movement. The WMS movement is very much influenced by the Canadian church. He had a word of amusing advice for young ministers: Study hard and learn your theology and learn to get along well with your WMS group.

Calvin, Abbotsford

A committee of this congregation has recently completed a 25 year history of their church from 1946-1971 as a Centennial Project. Copies of this history are available for $2.00 from the minister, Reverend R. Pollock.

Edmonton—Anniversaries

On June 17, 1975 Edmonton Strathcona Evening WMS hosted a "Down Memory Lane" Evening, as their contribution to celebrate the *Fiftieth Anniversary* of WMS work in their church, also The *Fiftieth Anniversary* of Strathcona's Congregation and the *Centennial Year* of the Presbyterian Church in Canada. Old WMS minute books provided lists of members, officers, visitors, recipients of life and honorary membership certificates as well as supply work contributions. Charts displayed this information. The devotional used at the founding meeting held April 21, 1925 in the South Side CNR Depot was repeated. Mrs. Robert Lyttle, Sook, B.C. wife of Strathcona's first minister, also a very active WMS worker was warmly welcomed.

Qu'Appelle—Centennial Celebrations

St. Andrew's Church held a special Centennial service conducted by Rev. H. Grove featuring the Qu'Appelle and Indian Head senior choirs and Qu'Appelle junior choir.

Honoring the 100 years the Presbyterian church has served Canadians, the following gifts were presented and dedicated: The New Books of Praise, a Bible stand, a Bible, two flower stands, two glass vases and hymn board numbers.

A special Honor Award was presented to Mrs. Shirley Priddell, who has been organist for the church for the past fifteen years.

Following the Church Service, a Pot Luck Dinner was served by the Presbyterian Woman's Association.

Carberry—90 Years of "Mission Band"

Knox Church was filled to capacity to celebrate the 90th Anniversary of the "Pioneer Mission Band" which was organized in 1885 by Mrs. Catherine Moxby and was the first band in the Brandon Presbyterial. Attending and participating in the service were the choir, organist, ushers, a registrar and photographer who were all former Mission Band members. The Group changed names in the 1960's when Children of the Church C.O.C. came into being, Included in the service was a graduation of ten C.O.C. members into the Explorer group. The sermon topic was "Small Beginnings—Great Deeds". Mrs. Thomson who is retiring after 25 years as leader of the C.O.C. was presented with a gift from the session and an Honorary *WMS* Life Membership by the P.W.A.

Edmonton Presbyterial—Supply Tea

The WMS of First Church, Edmonton, held a Strawberry Supply Tea in the Social Room on May 2nd. The theme was centennial with a burning bush on the piano and pairs of 1875 and 1975 costumed dolls and a large strawberry spray on each table. Sweet Peas and Tulips added to the Spring atmosphere. It was a success both financially and socially.

Red Deer Presbyterial—Orbiter

The Red Deer Presbyterial has an increasingly popular organ to carry on communication among the member churches. It is a quarterly pamphlet of news called the "Orbiter", begun in this Presbyterial in 1968, about two sheets in size and now grown to 14 pages of news. The staff consists of an editor and a secretary Mrs. Leslie Duncan and Mrs. Jim Edgar, both of Innisfail, Alberta. The subscription price is 75c per year.

Burk's Falls—History

Mrs. Ada Graham of Burk's Falls WMS (a former Presbyterial President) is compiling a history of the Presbyterian Church in Burk's Falls, as the town is celebrating its 100th Anniversary. Mrs. Graham is an elder of the church.

Madoc—Spring Rally

"A whole new Me" was the theme of the Kingston Presbyterial Spring rally held in St. Peter's Church, Madoc.

Opening the afternoon session, ladies from St. Columba, Belleville, performed "Casing the Book," written and directed by Mrs. Gwenn Brain. It was a delightfully humorous account of the rise of Protestantism in Europe—the birth of Presbyterianism in Scotland—the beginning of The Presbyterian Church in Canada.

Miss Margaret Kennedy, special Centennial Missioner, spoke of her work with the Church of North India in the afternoon session and showed slides in the evening.

The evening worship service was conducted by the CGIT from St. Andrew's, Belleville.

Willowdale Celebrates

The Anna Cooper WMS group of Willowdale Church celebrated its 50th anniversary on June 3. Following a dinner, WMS members joined together in a lighthearted presentation of the group's history and a glimpse of its activities by means of a series of songs.

Children of the Church, Explorers and CGIT groups participated, presenting an historical sketch of The Presbyterian Church in Canada, singing, and a one-day view of camp life.

A period of worship based on Romans 12 led by associate member, Mrs. Sheila Bailey, brought the evening to a close. There were about one hundred and twenty in attendance, including Mrs. R. Dewar, a charter member, and Mrs. Doug. Cooper, who is a daughter-in-law of Anna Cooper, founder of the group.

Superior Presbyterial

The Annual meeting of the Superior Presbyterial was held in Lakeview Church in late February. The presentation of Annual Reports was made in the form of a poem entitled "Annual Reports Review" written by Mrs. Signe Mackay. The humorous poem included a number of suggestions for members and officers.

Cambridge (Galt)—Central Church

An open meeting for congregation and friends, the Spring Thankoffering was held with the Rev. Wm. E. Nicholson as guest speaker. His subject was "What can I do to be a Missionary?"

The meeting was followed by a birthday party for Mrs. Wm. Sass, who celebrated her 90th birthday and attends the meetings regularly. In appreciation for her devotion to the WMS she was presented with a gold Life Membership pin. Mrs. Sass has been a member of the Society for many years and a Life Member for over 42 years. She served as an assistant leader of the Mission Band, as secretary and treasurer of the WMS. 90 years old but still young at heart.

Sudbury—Hillside

Four members of Calvin Church W.A. and one from Hillside Church were in charge of the morning services of worship April 27th, at both Hillside and Calvin Churches. The first chapter of "Unknown Country"—"Crossroads" was the sermon. The ladies were in costumes. The character "E. M. Jackson" told briefly the locations of our mission work at home and abroad. The Worship Service was based on the suggested scripture reading and prayers.

Lindsay Presbyterial

About 100 persons from Lindsay Presbyterial attended a Missionary evening at Beaverton Church on Wednesday, April 9th. Miss Margaret Kennedy, who is on leave from India was the guest speaker. Miss Kennedy showed some very interesting slides and very clearly explained the Education system and work being done in India.

Sunnidale Corners—Anniversary

In April the Zion WMS at Sunnidale Corners celebrated its 85th anniversary with a special church service.

Mrs. A. Currie of Cookstown, adult afternoon secretary for Barrie Presbyterial, was the guest speaker.

Among the special guests was Mrs. R. H. McKee, president of Barrie Presbyterial.

Ottawa Presbyterial

Events of May and June focused on Centennial for the Ottawa Presbyterial. At the Spring meeting, held at St. Andrew's, Kars, Centennial projects were presented by the Manotick C.O.C. group, on the landing of the "Hector"; by the women of Westminister Church, who made colourful afghans for mission fields, and by Margaret Boyd on the Yokohama Nursery project. The highlight of the afternoon session was the Centennial play, written by the Presbyterian women of St. Columba's, Belleville, and adapted to include "local colour" and featuring local, and previously hidden, talent!

June 8th was an exciting day to be a Presbyterian in Ottawa, as we gathered in St. Andrew's Church for an Act of Remembrance and then, led by a pipe band, marched to Parliament Hill where we were joined by the Governor General and Madame Leger. The women of the Church, and especially the Ottawa Presbyterial, were honoured in having our President, Mrs. Gerald Doran, represent us in the official party. She graciously presented the rest of the party to Their Excellencies, and was able to extend the courtesy of conversation in both English and French. Following the Loyal Address of the 101st General Assembly, delivered by the Moderator, and the response of the Governor General, we sang "O Canada" and then proceeded to Knox Church, where the Celebration concluded with a service, addressed by Dr. Hugh F. Davidson. It was a beautiful day, and an impressive occasion for remembering, renewal and response.

The Presbyterial's own Centennial project was a one day Retreat, held at Stewart House, the United Church Conference center at Pakenham, Ontario. Thirty-nine women shared in the theme "Celebrate with Response", and we were challenged in Scripture, prayer, song and shared experiences. Mrs. Mary Haig, of Grenville Christian College, led us in a study of Romans 12 and also told us of her life in the Christian community of the school. Gini Smith, of the Society of Friends, shared her experiences among Native People in several areas, and Margaret Boyd got us really thinking of our priorities. It was a time of response to these challenges, and also to one another. Thanks to Grace Garceau and her committee!

The Presbyterial also hosted a coffee morning at Westminister Church, and about seventy people came to meet with Pauline Brown and enjoyed an informal and informative time with her, as she responded to questions about her work in the Bhil field. Two members from Knox Church Junior Choir presented a substantial cheque to Pauline as the result of their "Beds for Bhils" project.

Quebec and Eastern Ontario Synodical

The challenge of missionary work was outlined by Miss Margaret Kennedy, in an address at the annual meeting of the Synodical Society of Quebec and Eastern Ontario, held in St. Giles Church, Ottawa. Miss Kennedy related the many changes in mission endeavours during her 36 years of service in India, working with the Bhil people; the continuing strides which have been made in the field of education, progress in nursing, medicine, mobile clinics, babies homes, agriculture and animal husbandry. In reference to the spiritual life and sacrificial givings of the native christians she urged her listeners to "lengthen your cords and strengthen your stakes".

The meeting passed a resolution in which the governments of Ontario and Quebec were asked to follow the lead of Alberta and Saskatchewan provincial governments in matching all monies given voluntarily by the citizens of the respective provinces, through either churches or voluntary agencies for third world countries on a dollar for dollar basis through CIDA grants, and coupled with the request for immediate and compassionate action to alleviate starvation and suffering. The resolution was to be forwarded to Premier Wm. Davis of Ontario and Premier Robt. Bourassa of Quebec. A letter in similar vein was to go to Prime Minister Pierre Trudeau requesting the federal government to match all monies given voluntarily on a two to one basis. Members were also urged to write individually to the C.B.C. and the C.T.V. outlets protesting advertising and films which portray violence, the use of foul language and profanity in their programming.

Miss Doris Blaise, Montreal, presided over all sessions. Mrs. W. H. Adamson, London, Ontario conducted the installation service; Mrs. Carman Brown, Cardinal, succeeded Miss Blaise as president. Mrs. Kenneth Boyd presented Miss Blaise with a framed centennial certificate, following a warm tribute given by Mrs. Iver MacIver for four years of outstanding and dedicated service to the Society; and Dorothy Dodds expressed appreciation to all the retiring officers.

Quebec Presbyterial Rally

"Go Forward in Faith" was the theme used at the 61st Annual May Rally of Quebec Presbyterial on May 24th, which was hosted by L'Eglise des Cantons de l'Est.

Mrs. Murray MacDonald, Presbyterial President, chaired the meeting, and extended a welcome to all, especially mentioning Miss Doris Blaise, Past Synodical President and representative on the Board of World Mission.

Miss Alene Morrison expressed greetings from Synodical on behalf of Mrs. Brown.

A combined Devotional and Memorial was conducted by Mrs. Dougherty of Melbourne, Quebec.

Mrs. H. Mayhew displayed a Centennial table of interesting items, including an Anniversary Book made by the Sherbrooke group; two handmade quilts from Scotstown; pens, pins and various novelties in connection with Centennial year. A Centennial poem, by Mrs. Burns MacDonald, Scotstown was read by Mrs. W. G. MacLeod.

Those present participated in a Bible Study, "Learning to be a woman", prepared by Mrs. M. MacDonald. Four study groups were formed for discussion and meditation, after which each leader gave a report.

Mrs. D. P. Murray expressed gratitude to all who helped make the Rally a success.

In Remembrance

Mrs. Stuart Cochrane
Essa Road, Barrie

Mrs. Francis Morden
Presbyterian, Duart

Mrs. Alex D. Hume
Knox, Georgetown

Mrs. Ernest Thomas
Knox, Guelph

Mrs. Joseph McCleverty
St. Matthew's, Ingleside

Mrs. Penny Grant
St. Andrew's, Kirkland Lake

Mrs. Winnifred Roblin
New St. James, London

Miss Florence J. McDowell
St. Stephens, OTTAWA

Mrs. John Gruer
Presbyterian, Riverfield, Que.

Mrs. Robert B. Scott
First, Seaforth

Mrs. Mary Lattimore
Morningside-High Park, Toronto

Message from the Treasurer

Dear W.M.S. members:

When you are considering the distribution of your estate will you please consider the Legacy Fund of our Society. The Legacy Policy, as adopted May 1968, includes these clauses:

1. That all legacies left to any branch of the Society be sent direct to the General Treasurer, Toronto, to be placed in the Legacy Fund of the Society.
2. When a legacy is received by the General Treasurer, this information should be forwarded to the Synodical and through it to the Presbyterial and to the local group concerned.

I shall be very happy to receive any inquiries re Legacy Fund.

With kind regards,
(Mrs. W.H.) Rilla V. Adamson
Treasurer

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1975-76 STUDY RESOURCES

FOR ADULT GROUPS

A packet on the theme "Christian Presence in Japan and Taiwan"

- eight program outlines with worship suggestions on the Christian Church in Japan and Taiwan and the Christian Conference of Asia
- a Prayer Calendar for the year
- Maps, Charts and Pictures $2.00

FOR TEENAGE GROUPS

High Wall, Low Wall, No Wall by Ruth Cheney. A guide with suggestions for six sessions on "walls" that divide people and how these may be broken down. Offering emphasis and information about Affiliation. $2.00

FOR CHILDREN'S GROUPS

All Our Days, Laugh and Praise by Morris D. Pike
A guide entitled "Worship Anytime Anywhere" by Morris D. Pike
—these materials are designed to help children grow in awareness of the importance of worship and to share in the experience of worship.
Learning-Giving Emphasis on Kindergartens in Japan $3.00

ADDITIONAL RESOURCES

for adults on Japan/Taiwan theme

The Arirang Chorus **$3.95**

A C-70 Cassette of sacred and folk music recorded by the Korean Women's Choir of the Korean Christian Church in Japan while participating in the Centennial Celebrations of The Presbyterian Church in Canada. Included in the sacred music are such favorites as The Holy City and How Great Thou Art.

New Songs of Asian Cities **$1.00**
edited by I-to Loh

Is a collection of 62 Christian songs—many explicit expressions of the Christian faith in the urban context in Asia. The words and music are included. The editor states "Unison singing is natural in Asia . . . it is my hope that the songs will be sung in unison."

for children on Japan

Grades 1-3	
Aiko and Her Cousin Kenichi, Audrey McKim	$1.75
Leader's Guide, Jo Carr	.75
Grades 4-6	
Long Night to Tokyo, Marianna Prichard	$1.75
Leader's Guide, Marianna Prichard	.75

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THIS ISSUE

is based on the mission study theme "Christian Presence in Taiwan and Japan". Articles and pictures on pages 3, 5, 10, 16, 17 and cover are related to the study packet on this theme.

Photos
Cover, Centre—Ann Peckover
12, 13, 19, 21—R. Hummelen
23—Meyers

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MAY NUTT
EDITOR

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THE GENERAL ASSEMBLY
THE PRESBYTERIAN CHURCH IN TAIWAN
89-5 Chang Chun Road, Taipei, Taiwan 104
Republic of China

眞理·生命·和平·合一
FAITHFUL SERVANT

21 November 1974.

Dear WMS Local Group Members:

It is my honour and pleasure to describe some activities being undertaken in the local church here in Taiwan.

All women in the congregation are urged to become members and to participate in the programme. The majority of the groups meet weekly, on Tuesday afternoon, others meet on a day convenient to their own local circumstances.

Each local church operates through a women's work committee which is elected every two years at the Annual Meeting held before the end of October. This committee oversees the plans for all activities of Women's work in accordance with the five main programme emphases. These emphases are:

1) *Bible Study and Devotional*
2) *Education*
3) *Fellowship*
4) *Service*
5) *Evangelical outreach,*

plus other related projects, activities and programmes, according to the requirements and conditions of each church.

Local church meetings are often led by the leader but she asks other members of the group to share in the service. The Bible exposition is often given by a special speaker. The nature of the meeting is mainly devotional, with prayer and Bible studies being emphasized. They operate classes such as cooking and flower arrangements, depending on their interests and/or needs, or as a means of recruiting non-Christians and new members.

The features of the Women's work in the local church are: Visitation of the sick and needy, Decorate the church each week, Entertaining, Help the poor, Visit the charity institutions, etc.

At present in our church we are promoting the Faithful Servant Movement, so the women are also participating in this programme. We are emphasizing the following projects:

1) *"Each One Bring One"*
2) *Strengthen Christian family life*
3) *Training through Tithing*
4) *Ashrams*
5) *Stewardship training*
6) *Begin small group Bible Study*

In these ways we hope all our members will become more faithful servants of our Lord.

May the joy of our Lord's faith and His peace be with you always.

Sincerely,
Betty Y. Hu, Secretary, Women's Work Committee.

Vacation Bible School Year Round?

by DORA L. CUMMINGS,
Knox Presbyterian Church,
Manotick.

Manotick* has it! Many people say—let missions begin at home, around us, and in the community where we live.

After five years of one week summer V.B.S. programs, there was a meeting of the teachers to assess the value of the program. The majority of the group felt that there should be a continued program throughout the year. Why? Because about one third of our last group were children not listed as affiliated with any church at all. These children were not receiving any religious training at all.

The V.B.S. teachers are a group of Christian people from numerous denominations, working together, helping each other, praying together that God will guide and lead them to do His work in His way.

It was decided to start a weekly programme on Friday evenings from 6:30 to 8 p.m. It was possible to use the Separate school auditorium for a beginning. The first evening featured a Walt Disney film as a special attraction. The group prayed about this, they sent out notices with the children of both the Separate and Public schools. By the way, be careful how you pray and what you pray for . . . if you're working in close communion with God.

On our opening night the school overflowed with over five hundred children, and that was more than a few people could cope with. Freda Pattison was to lead the devotions. This had to be limited to just the youngest children who sat on the floor out in the hall. You could have heard a pin drop as Freda talked to the little ones about God's love for them.

After that first memorable night, the public school Principal offered the use of his school, which he had previously not been interested in opening to this group.

This program continued each Friday night from September to the end of April with four classes. Three of these met in the Public school and the fourth, with Children from grade 7 to 9 and 10, met in the Separate school. Of course the numbers didn't stay at five hundred but there was an average of one hundred children in attendance each week.

These evenings included devotions, with prayer and Bible study, singing, crafts and games. The children looked forward to these evenings and showed a keen interest in the Bible stories, and they even learned some memory work. Various activities were included such as a Hallowe'en party, Christmas parties, skating parties, etc.

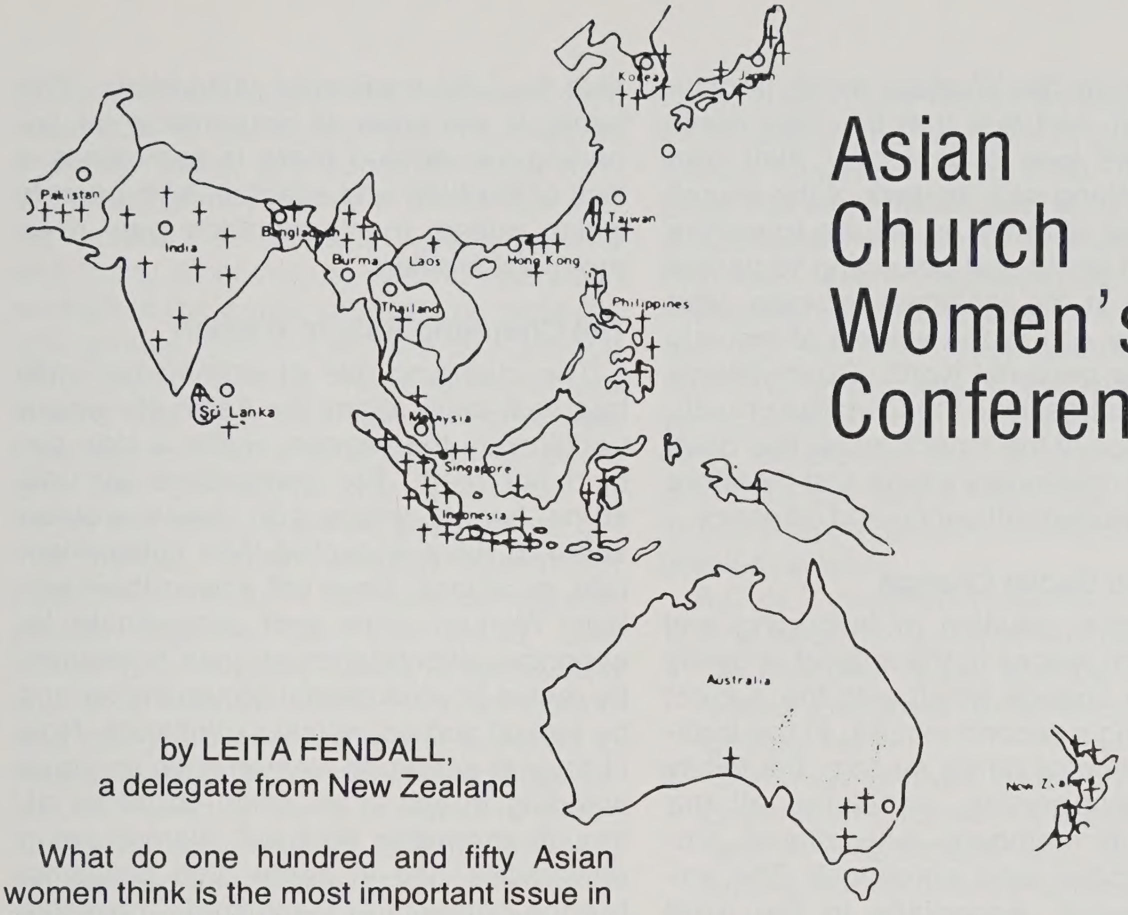
This group feels sure that this is God's work in our own community and if it be God's will, it will continue on this fall, after the summer V.B.S.

And do you know—the children are not the only ones who gain a great deal from this work. Each teacher and helper receives a blessing through the privilege of working close to God.

We have a great God, and the good news of Salvation through His Son, Jesus, is something we should be telling people about right here at home. How can one know Jesus and not tell others about Him? Not just for one or two weeks each summer but all the time?

(* Manotick is just south of the city of Ottawa.)

Asian Church Women's Conference



by LEITA FENDALL,
a delegate from New Zealand

What do one hundred and fifty Asian women think is the most important issue in the Asian area? How do they feel about Christians and social injustice? What do they feel about the affluent West?

These were some of the questions which arose during the Asian Church Women's Conference (A.C.W.C.) which met in Bangkok in October, 1974. The A.C.W.C. was founded by Asian women meeting in Hong Kong in 1958 and comprises women from seventeen countries which are members of the Christian Conference of Asia in conjunction with which the A.C.W.C. works. The Conference is held every four years and this time was located in a Christian girls' school, Wattana-Wittay Academy in Bangkok.

Urbanism and Industrialism

The most thought-provoking part of the conference was, for me, the lectures and discussions on Asian issues. Dr. Aileen Wong, lecturer in sociology at the University of Singapore was a competent and forceful speaker and she raised many talking points. She spoke on four topics, the first being the question of Urbanism and Industrialism. As the rural drift to the city is apparent in New Zealand so it is in Asia, but with a speed which makes for even greater problems than we are familiar with. Any urban life is, in contrast to rural living, a complex and sectionalised existence. The competitive spirit, with the goal of achievement becomes all important above moral and ethical values. In Asia urbanisation means not only over population of the cities but also de-population of the villages, usually of key personnel who could have been expected to become the rural leaders.

While some, especially perhaps the younger people, may welcome the idea of a less extended family, the fact is that this life within an impersonal, independent city environment, with its different value system, is happening so fast in Asia that many are unable to cope. Many Asians, we found in discussions, feel an economic domination by the Western world, particularly Japan, and fear that this may mean that nations lose control over their own lives. Dr. Wong saw the task of the church in the urban situation as helping to restore a sense of worth and belonging to people caught up in the industrial rat race; who feel a mere cog in the wheels of industry and of little personal worth. Governments may well be hostile to the Christian church, as the image of the church so far has been a Western missionary image and therefore a part of Western affluence and influence.

Family and Social Change

The whole question of belonging and social worth relates to the subject of family and social change which was the subject of Dr. Wong's second lecture. In the traditional patriarchal family system, the family was self-supporting, satisfying all the needs of its members—educational, productive, social and emotional. The extended family, especially in the rural setting, was self-sufficient. In the urban situation there is no room for the extended family—Grandma and Auntie just cannot be accommodated in the small area allotted each family in the re-settlement areas and housing estates—so a nuclear family finds itself with limited resources a limited manpower. It can no longer be self-sufficient. In fact, Dr. Wong said, the only need the family now supplies is the emotional needs of its members and where the family cannot do this, the family breaks up and the individual breaks down.

The family generally migrates in steps, first the breadwinner and later the wife and children. Population trends in Asian cities show a predominance of males. Prostitution comes to be seen as a necessary and accepted way of life under these conditions. While this change in family life is happening fast, the traditional ways of thinking about family are still deeply ingrained in the minds of the people who often feel a sense of guilt that they are not able to fulfil traditional obligations. The family is still seen as responsible for imparting values and there is sometimes a lack of flexibility and adaptability in parents which makes the 'generation gap' even more of a problem.

The Changing Role of Women

The changing role of women has also had vast implications for Asian life where traditionally the woman 'walks a step behind her man.' For generations up until some twenty years ago Asian women seem to have accepted their subservient role, or at least have not voiced their protest. Women were kept subordinate by economic dependence on their husbands, by denial of educational opportunities and by sexual and economic exploitation. Now change is apparent: women have an equal standing in law in all Asian countries although anomalies still exist. Women are in universities and in some high positions, but the percentage is minimal. The same can be said of women in the Church, the subject of Dr. Wong's fourth lecture which was, as she said, so integrated with the whole subject of the role of women that it could hardly be dealt with as a separate subject. Women must be aware of their own potential and accept that, in order to change from the traditional role, they must be prepared to admit that some long-held traditions are no longer valid. Mass media in Asia, as everywhere, it seems, still perpetuates the traditional role of women and this is one area in which Dr. Wong urged the women to take action, one area in which real change can be effected by active interest and participation of women.

Should the husband be head of the house? Should Christians be active in working for social justice? What are the responsibilities of the so-called affluent West towards its Asian brothers? These questions and many others were thrashed out in groups comprising women of many nations. We met in different groups for Bible study and Asian issues discussions; so we were able to get to know twenty women and their ideas and concerns quite well. We found great variance in ideas concerning women's role, social justice, poverty and many other topics, variance between women of the same country and between age groups. Some still held that women must defer to their men, while others viewed that idea with horror! Some said that the job of Christians was to win souls and that Christians who 'interfered' in social and political issues deserved to get into trouble. Others, equally convinced, said Christians could not stand by and see people exploited and oppressed. One Hong Kong delegate asked to speak at a church service (as she went in the door!!) was partly amused and partly appalled to hear the wife of the pastor of the congregation, in 'thanking' her in a dialect of which our friend knew enough to catch the gist, tell the congregation to take no notice of the plea Jean had made for Christians to be concerned for social justice, as that was not the role of the Christian!

The times when I felt myself a 'minority' had nothing to do with race and culture, but with affluence. In this area New Zealand, Australia and Japan were classed as well-off Western countries and we often felt that our Asian sisters thought we could have neither understanding nor concern for their problems. Our genuine attempts to suggest ways of assistance from our countries were often waved aside with the comment that "Our government won't accept aid." So there were frustrating moments as well as satisfying ones.

The Most Urgent Problem—Poverty

It was interesting, though not surprising, that when we drew up in national delegations, a list of the issues we felt were the most urgent, the problem of poverty and hunger topped everyone's list. The knowledge that eight million people in the Indian subcontinent will die of starvation within five years was an appalling fact which, in that gathering no longer seemed remote to me. So the first recommendation that A.C.W.C. made was in the realm of poverty. Many of the directives were specifically aimed at the Indian Christian churches, but some were also applicable in our country to raise awareness of the problem at least.

A.C.W.C. recommended that:—

1. The issue of starvation and malnutrition be included in the agenda of conferences, Executive committees, women's groups, etc.
2. Christian groups carry out a programme of education and action in this field in collaboration with government and non-governmental agencies.
3. Use be made of mass media to keep the public informed of the continuing urgency of the need.

Surely we can put some of these into action. People have told me that India has untold wealth and until she does something about her own problems, we shouldn't feel obliged to help. India has already done much to strip her wealthy of at least some of their riches. It is not possible for nations to overcome taboos and traditions, held for generations, in a matter of a few years. The fact that the Indian government may act in what we consider to be the wrong way does not mean that New Zealand has an excuse to be unconcerned about the fate of her people.

Reprinted from Harvest Field

1) What did Dr. Wong suggest is the task of the church in the urban situation in Asia?

2) In speaking of the Family and Social Change in Asia the article states "the only need the family now supplies is the emotional needs of its members." Do you think this statement is true of families in Canada? Why do you say this?

3) The ACWC made three recommendations. What are these?

Does God really understand me?

by NINETTE DI GANGI

There are many women today who because God is represented as "Our Father", and Jesus Christ came into the world as His only begotten Son, question whether God really understands us. Does He know how it feels to be a woman, the particular pressures, the difficulties, the temptations that are peculiarly ours? There is even a move among some to change the vocabulary of Scripture and make it more oriented towards women.

It's good for us to go back to the Book of Beginnings, Genesis, for part of our answer. In Genesis 1:26, we read that after God had created earth and all that needed to be put upon it, he said, "Let us make man in our image and likeness to rule . . . So God created man, MALE and FEMALE created He them." And only then, did He tell them to be fruitful and increase, fill the earth and subdue it, rule over all living things. We need to see here that God, who is a Spirit, created humanity in two forms—male and female. They are equal in that they were both made after His likeness, His own moral and spiritual image, but different in function. Therefore, God understands us completely as women because He made us. He knows all the limitations as well as the possibilities within us.

Jesus Christ is God manifest in the flesh, and we can see from His dealings with women in the New Testament that He understands us as well. We have an example of this in the very familiar incident from Luke 8, Verses 41-48. This is the story of the woman with a haemorrhage that has lasted twelve years. She is unnamed—only her illness is mentioned. No one in and around Jerusalem, neither doctors nor faith healers, had been able to help her. Not only was her sickness personal and persistent, but it had serious social consequences in her day. She couldn't go to the Temple, was not allowed to take part in any religious proceedings, could not touch other persons and had to be separated from her husband, if she had one. So she was not only sick and impoverished but a social outcast as well.

She hears of Jesus and in her desperation she decides to break all the tabus. Her faith in His power to heal her is greater than all her fears of being caught and stoned, for this was the prescribed punishment for breaking these particular religious laws. We can well imagine the difficulty of pushing through a rough crowd in her weakened state. She overcomes all obstacles, reaches out and touches the hem of His garment and immediately feels herself healed! All she wanted was to be healed in secret and to disappear back into the crowd. But Jesus knows ALL her needs. He understands her completely. He wants not only to restore her to health but to her family and friends as well. That is why He asks in a loud voice, "Who touched me?"

He didn't have to ask—the One who could read men's hearts and thoughts knew all about her. Then why does He ask such a question? It is for her good. Twelve years of being an outcast, lonely and withdrawn, would not have changed overnight. But by making her tell her story publicly, in front of the crowd, and by declaring her healed because of her faith, Jesus immediately removes all prejudice and ostracism. She is now fully restored to family and community. His "Go in peace" complete the miracle. He had not only taken care of her personal and intimate physical problem but her social problem as well.

You and I all have obvious needs such as this unnamed woman. But the Lord sees beyond our obvious needs to our greater needs, needs of which we are not even aware. Our unknown sister sought the Lord, trusted Him and ALL her needs were met. Jesus is the same yesterday, today and forever. It is still our faith in Him that makes us whole. Even if our faith is as a grain of mustard seed—even if it is mixed with fear and doubt—it is our going to Him in our need that is honoured. May we ever pray, "Lord, increase our faith!"

Prayer Requests

FROM DIANA WADSWORTH

Helen Macdonald Memorial School
Jhansi, India

Dear Friends Everywhere,

Sometimes I wish I could gaze into the future. Do you? One the other hand it is exciting to wake up every morning wondering, "What will happen today?" Will it be a dull routine school day? Or some startling, puzzling, thrilling, baffling event to send us to the Father God who knows all and wants to be called on.

The Lord Jesus said, Don't be anxious about tomorrow. God will take care of your tomorrow, too. Live one day at a time. (Matthew 6:34, L.B.) This we try to do for there are days when worry or panic try to seize us. If it isn't an unexpected visitor to be entertained, it is a demand from the Education Department for immediate action. If it isn't an exploding septic tank, it is a sick girl who has to be rushed to the hospital. If it isn't the telephone that is out of order, it is a flat tire just at train time. It is the challenge of how to teach effectively, how to make chapel talks communicate, how to stimulate teachers to more creative teaching. It is trying to show forth Christ's redeeming love when things irritate. It is really trusting the Lord, thanking Him for everything. And your prayers of faith help so much.

Margaret Leask has been working in Jhansi for 25 years. One day in January a plea came from the Diocese—now she is helping in another girls' boarding school north of Delhi, as nurse, teacher, buyer of hostel supplies, accountant, building supervisor, translator of letters. She never knows what a day may bring forth or how the many problems will ever be solved—but she knows the Lord sent her there for the time being and she knows that prayers of her sisters here are constantly upholding her, for she is our missionary to Jeyi. Jhansi is still "home base" and she is still our treasurer.

Eleanor Knott went on furlough in April. She wonders what the future holds for her. The Mission Board wants her talents to be more fully used and though we hope she will return here after Christmas we really don't know what new doors of service may open for her. But she knows that the Lord knows and that is sufficient just now.

As manager it is necessary for me to write many letters concerning property matters, school recognition and our relation to the Diocese. It seems impossible for us to keep ahead of the ever-changing regulations and salary scales. We believe, as does our Bishop, that our school is meant to continue training Indian girls in Christian living and witness, but we can't seem to attain to all the goals set by government and mission. The Mission Board's vision of self support moves farther away though it is a good policy in these uncertain times. Presently it appears that we will have to give up the struggle over high school recognition, which came under fire in January, and become a recognized junior high with private high school classes. It should mean little change—but one never can tell!

Our ten Tibetan girls in nurses training and one working as a nurse aide keep us busy writing letters. They look to us for encouragement when life's problems begin to overwhelm them but we thank God for the progress they have made. There is still the question of Christian marriage for them. I had a happy holiday in the hills in June with three of them. Two others who visited their homes in refugee camps want to send their little sisters to this school.

The Lord gives us much to pray about and give praise for. And I am thankful for you who have a praying interest in what goes on. Though you don't hear from me very often I do like to hear about what you are doing, too.

Korean Christian Church in Japan Summer Conference for Laity

About 300 persons from ages 18 to 81 shared in the *first* combined pastors, elders, deacons, women, youth, laity summer conference in August 1975 in Japan.

The theme "THE CHURCH STRUGGLING FOR THE LIBERATION OF THE PEOPLE" was cause for great consternation among many of the older people prior to the gathering. But the two theme speakers—Dr. In Ha Lee, Pastor of Kawasaki Korean Church and Rev. H. Kajiwara, pastor of a Pioneer Japanese Church in Ishinomiya—soon relieved the pressures some were enduring. Both speakers inspired young and old with a vision of Christ as the Liberator.

The word, Liberation, caused problems for some persons but the deep meaning became clear to all the conference participants as the theme speakers delivered their texts. Then questions and frustrations were dealt with in the Bible Study Groups. Seemingly the women and young people played the main roles in the Conference. Their ideas and suggestions were not always accepted by the elders yet these same elders voiced their anticipation and expectations of continuing active roles by the women and youth in the ongoing life and work of the church. Each of the participants expressed satisfaction, frustration, inspiration and a deep desire to work harder for the follow-through in carrying out the mission of the KCCJ "Forward, Following Christ Into The World".

One of the highlights was a Panel Discussion with representatives from each of the groups (youth, women, elders, pastors, deacons, laity). Hot debate ensued re the discriminatory practices within the church especially regarding the participation of the youth and women. The need for a different attitude by one and all concerning communication, the generation gap and understanding of the faith were positive reactions.

Evaluation brought forth a unanimous feeling that this type of conference should be repeated another year. One theme "HOW TO BRIDGE THE GAPS" was suggested. Many problems were exchanged, hot tempers flared because of misunderstandings, differences in knowledge and backgrounds yet each person showed sympathy, concern and actual good feelings in trying honestly to understand the deep meaning of MISSION in the KCCJ. Each person also felt a need to evaluate his or her own experiences relating to Jesus Christ. It was agreed that as a point of real mission the needs of women and youth must be considered through dialogue in each of the local churches. Things must change from the 'status quo' to renewal in the church and renewal in the community. The church does not exist for herself but for others—through this people become truly liberated.

Kyong Shik Choi,
General Secretary, KCCJ

This article will provide additional material for groups using the packet "Christian Presence in Taiwan and Japan". outline V.

OFFICERS' ODDMENTS

Of November the poet has said:
"The melancholy days are come, the saddest of the year—" —and, on many counts, 'tis so—but let us look ahead—

GROUP MEMBERS—*"Come Celebrate the Birthday of the King!" The C.G.I.T. National Christmas Vesper Service is part of the fabric of the Christmas tapestry. There's no doubt they'll be able to bake that Christmas cake suggested for the Fellowship Hour after the Vesper Service—but your offers of kitchens, recipes, ingredients and guidance beforehand—and your attendance at the service and the "cake and punch" time afterwards will help link all W.M.S. members, old and young.*

A knock at your door could be a C.G.I.T.'er with the 1976 Presbyterian Calendar. Be a good customer. You'll get 1976 days, dates, spaces for your dates, Scripture references, and coloured illustrations of the Church's work in "Making Mission Happen".

PROGRAMME CONVENORS—*A new brochure in the "Alive" series is coming off the press. Written by Diane Petrie, one "who has been there", it ties in with the 1975-76 Taiwan study material.*

NOMINATING COMMITTEES—Don't *groan! The time is* now *to begin the search for 1976 Officers.*

To liven up gray November, could this be the month of the "Associate-Members-as-guests" meeting; or "Visit-Shut-ins" month; or even the month of "The-Vice-President-takes-over" meeting—all before the December rush? All in favour say "Aye!"

"My close association with (Bishop) Din Dayal for several weeks was one of the greatest privileges that I have known as a Presbyterian minister. I shall always count him as a friend and I trust that he will continue to regard me in the same way."

REFLECTIONS

In these heart-warming words a Synod Superintendent of Missions characterizes his own personal involvement in one of the Church's many memorable Centennial Celebrations—The Mission Month of May. For this pre-Assembly month of 1975 the Presbyterian Church in Canada invited seven overseas Churchmen and named seven of its overseas staff to be special missioners to the whole church from coast to coast.

The overseas visitors included Bishop Din Dayal of the Church of North India; the Rt. Rev. N. C. Wang, Moderator of the Presbyterian Church in Taiwan; the Rt. Rev. O. Mbila, Moderator of the Presbyterian Church of Nigeria; the Rt. Rev. Joe Bissessar, Moderator of the Guyana Presbyterian Church; Dr. Titus Path, Principal of the Bible College of the Presbyterian Church in the New Hebrides, and Mrs. Path; the Rev. Wen Chi Kim, vice-moderator of the Korean Christian Church in Japan and the Rev. Haimdat Sawh, a local minister of the Guyana Presbyterian Church. The other half of the team was composed of the Misses Pauline Brown, Margaret Kennedy and Eleanor Knott from India; the Rev. Ted Ellis, Miss Joy Randall and the Rev. Clare McGill from Taiwan; and the Rev. Don MacKay from Nigeria. The Synod Superintendents of Mission accompanied the overseas visitors in almost every case and provided the Canadian context of the Church's mission.

Rev. Ochu Mbila

The full impact on the church of this event can never be measured, but the effect on individuals and groups has been articulated and recorded in reports received, such as one we quote in part—"As persons, they were received with genuine enthusiasm by those who got to know them. They were all recognized as living arguments for the validity of missions. Many people expressed their pleasure at being able to talk with them and entertain them. The outcome of these contacts and acquaintances should be a lasting and growing interest in missions in many congregations."

It is noteworthy that multiple visits were made in every Presbytery of the Church but one, from Newfoundland to Vancouver Island. While some segments of the church failed to rise to the occasion many saw the Mission Month of May as an outstanding opportunity to celebrate the Centennial meaningfully and through it to gain a broader vision of the church's task and so to enter the Second Century in Mission with enthusiasm and joy.

Where are the Young People?

All the overseas visitors expressed delight with the reception they received and one even described the event as a "joyous occasion". To a person, they found contacts with young people most satisfying and satisfactory—but, alas! all too few in number. Where are the young people? they asked without exception. Young people they observed, were not involved in most church occasions either in the plan-

on Mission Month

by MALCOLM RANSOM

ning or in attendance.

In a number of areas arrangements were made for the overseas visitor to speak to students in elementary and secondary schools. "Their vital curiosity was a stimulus," commented one missioner after a day with high school students, "and the critical scrutiny to which they subjected my position and presentation provided a (welcome?) diversion from the unfailing graciousness and appreciation of the people in church."

After several visits to high schools in Ontario, one missioner characterized Canadian young people as "lively and interested, but very unaware of Third World issues and points of view—and intolerant of them."

Though church meetings with young people were few, a number were described as quite meaningful, such as the group in Saskatoon which met with Mr. Mbila to plan and prepare for a church youth delegation from Canada to Nigeria in the coming months; or the 30 young people who had their concept of leadership broadened by the visit of a team member during a course as camp leaders at the Sylvan Lake Campsite in Alberta; or the group of young people at St. Joseph's Catholic Church who were working on problems of Third World development and gladly welcomed the overseas visitor as a resource person.

One missioner in Eastern Canada had the rare privilege of making a presentation to the Synod Young People's Conference, a mutually beneficial encounter. But such occasions, the missioners reported, were all too few for their liking. Of equal concern to them was the obvious fact that church structures almost always ignored young people and their potential in-put into the life of the church and most planning groups did very little to interest young people or involve them in local planning and arrangements.

Another missioner sounded a note of optimism as he reported on a number of "At Homes" in which he took part—informal gatherings in private homes to which friends and neighbours were invited "to meet an overseas guest." In these "honest communication was possible in an atmosphere of friendly informality" and some hard truths were shared. "At these meetings" he reported "youths were very much in attendance."

Bowling Clubs and Police Stations

Some of the missioners felt that more imagination could have been shown in the kinds of meetings set up for them. However, considering the whole month all across this land there was a surprising variety of happenings and events. Most numerous by far were the W.M.S. groups, both local and regional. Radio interviews were arranged in many centres, press conferences in others and an occasional television appearance was reported. Church breakfasts for men (how they love to eat!) but also for men and women were held, an occasional "ecumenical" gathering with other denominations, including the Roman Catholics was reported and visits to Indian Reserves in Western Canada. Rotary Club luncheons, a Bible Society luncheon, a Bowling Club event, hospital visitations and even a call at the Police Station were included in the itinerary of some team

Eleanor Knott

members. Individual farms were visited in a number of instances to the delight of the overseas visitor and the genuine enjoyment of the farmers.

All the visitors and missionaries commented appreciatively on the participation of the W.M.S. (both E.D. and W.D.) in the whole month-long event. The W.M.S. contribution was vital. Its members were always ready to book up the visitor or missionary—sometimes both!—and provide an intelligent and informed group to meet with him/her. One visitor remarked that if only more people could be as well informed, how much more meaningful the whole tour would have been. He recommended more preparatory study for such visits in the future: "the book called *Unknown Country,* published by the Board of World Mission as the Centennial Story of the Church's mission, would have helped in making a critical assessment of mission." Many church members have never even heard of the book.

Quotable Quotes:

The comments of the team and the regional co-ordinators convey more of the real spirit and quality of this whole experiment in two-way mission than any factual report. "It was a joyous occasion," writes one enthusiastically, despite several breakdowns in planning and arrangements. One of the co-ordinators expressed the feelings of most who had anything to do with this exciting mission month when he wrote: "This was a great personal experience, and one that I shall always cherish."

A common observation was that Presbyterian Churches don't seem to be too much concerned about community issues or see community concerns as part of the Church's mission, right on its own doorstep. "Wherever possible" says one overseas friend, "efforts should be made to involve individuals and groups from the wider community in discussing the mission of the church." He goes on to say, "An ecumenical emphasis should be given to mission month by planning activities whenever practicable in collaboration with other denominations." Mission transcends denominational differences.

"On the whole," writes a Superintendent of Missions who put his whole heart into planning and organizing the month within his Synod, "this event was good to excellent. People were most responsive and appreciative. We do not, however, seem to reach the rank and file of the church or community. In the vast majority of cases, the people reached were the 'converted', the informed, as far as mission is concerned."

Perhaps the one clear-cut conclusion to be drawn from this experience is the challenge it makes to the "inner circle" of mission-minded people in each local congregation: the call to forget about "business as usual" with all its mad rush to prepare programs and its endless round of missionaries on deputation: to stop before we get indigestion from too rich a diet and discuss in simple, concrete terms our own local mission strategy:

—how can we win over our minister to understand the broadening and deepening effect of mission in his own ministry among us?

—how do we convince other church members that missions are exciting and important?

—how can we reach out to some of the unchurched people in our community with the gospel of Jesus Christ?

It's a new day in mission. Two-way mission begins to work when our visitors from other cultures become bold enough and honest enough to tell us what's on their minds and call in question some of our traditional ways of fulfilling our mission responsibilities, and to help us find new, simpler and more appropriate ways for this new age.

oikoumene

The Fifth Assembly of the World Council of Churches will meet in Nairobi, Kenya, November 23 to December 10, 1975.

Over 2,000 people—delegates, observers, advisers, press. Council staff, interpreters, stenographers and others—from all over the world will gather in Nairobi to attend the Assembly of the World Council of Churches which normally meets every seven years. Over 800 of these will be delegates from member churches who will "think, pray, listen, argue and celebrate together" as they seek to review and evaluate the activities of the Council and plan for the year ahead.

"Not that the World Council or its Assembly can legislate for the churches. The WCC constitution carefully specifies that while the Council can offer advice and provide opportunities for united action in matters of common interest to the member churches, it cannot act for them except in matters that one or more of them may commit to it."

The theme of this Assembly is "Jesus Christ Frees and Unites" and the single address on this theme will be given by Dr. Robert McAfee Brown, a Reformed (Presbyterian) theologian who teaches religion at Stanford University in California, U.S.A. A second main theme plenary will be a multi-media presentation using the story of the Prodigal Son as the framework for an examination of how Jesus Christ frees and unites today.

In Plenary sessions entitled:
"That They May All Be One"
"That the World May Believe"
"Creation, Technology and Human Survival"
delegates will be encouraged to look at the implication for christians of these areas of concern. Two special presentations will be made—one on "Women in a Changing World" and the other entitled "African Challenge". Another presentation entitled "From Shackles of Domination and Oppression" will deal with the Church's call to be with the poor. The preparatory materials for the Assembly of the Council ended with an appeal—**please pray**

- with all who are preparing the Assembly of the World Council of Churches
- with all who are expecting help and support from this Assembly
- with all in whose name the Assembly will come together

Father, maker of all things, you have created us men and women in your own image, you have made yourself known to us in Jesus Christ as loving Father of all. Pour out your liberating Spirit on all who come together to see the world, mankind and each other with fresh eyes. Give us the unity to accept one another in the body of your Son. Give us the freedom to speak, love and suffer as Jesus did that we and all creation may move toward the fullness that you have promised your children in his rising—the Christ, Savior, Judge and Lord, through whom we pray. Amen.

We will look forward to hearing about the Assembly from one of our Canadian delegates Mrs. J. A. Johnston of Hamilton, in the new year.

MRS. NORMA MCCOMB who has worked for the Society for 15 years and has managed the WMS Bookroom in latter years is leaving the staff to be married the end of September. Literature Secretaries across Canada will remember with gratitude the service she has rendered to the Society. Those who work or have visited the office will miss Norma. We wish her every happiness in her new home.

day begins with flag-raising

log swings are fun

counting

exercises

story
time

A DAY IN A CHURCH SPONSORED KINDERGARTEN IN TAIWAN

at Suan Lian Presbyterian
Church, Taipei, Taiwan

masterpiece in the making

lunch time

Photos by Ann Peckover

slides are for climbing?

in the world

by Marjorie Ross

Immigration #3

We have been moving from the general to the specific in this series on immigration. In September we thought about the role immigration has played, and will play, in shaping Canadian society. Last month we took a look at the brief our own Presbyterian denomination presented to the government as our contribution to the public debate on changes in immigration policy. This month I want to look with you at two classes of newcomers to Canada, overseas students and refugees, and tell you a little of their specific problems, and the recommendations our church has made concerning them.

OVERSEAS STUDENTS

Twenty-five years ago, there were very few overseas students in Canadian universities. Now, even quite small colleges have a few Third World students, and the large universities have hundreds of them. Students are given visas for one year, renewable annually as long as the student is registered in a recognized institution. In most ways they are treated, at present, much like any other non-immigrant in Canada. They are not given work permits. At the beginning, when most overseas students were on government scholarships, or on grants from charitable foundations, this ruling did not create serious difficulties. Nowadays, many students are financed privately, and inflation means that scholarships do not stretch as far as they once did. Students coming to Toronto are told they will need $3,000 in addition to their fees, per year.

Only the wealthiest families in the Third World could support a child in university here at that rate, and so the pressure from overseas students to be permitted to work in the summer has grown steadily.

This brings us back to the point that we were discussing in September. If there are not enough jobs to go around, as was certainly the case during this past summer, the public feels that the available jobs should go first to Canadians, and then to "foreigners".

Present regulations state that an overseas student can work at a job which is directly related to his studies, or at another job *if there is no Canadian available to take it.* This means that the student, once having found a job, must report it to the Manpower office. Manpower then advertises the job for a stated period of time. If no Canadian comes forward for it, then the student can have it.

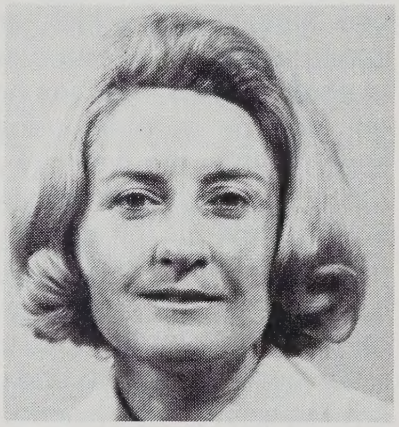
Of course, everything in this system works against the student. Even if no Canadian shows up, there is a delay which employers find very irksome. They often refuse to take a student for a job which requires training because, if a Canadian should come forward before the end of the advertised period, he must be hired and the training invested in the student is wasted. Because of the red tape involved, many employers would rather not even interview a student for a job even though he may be very well qualified.

Pat Hanna is our church's missionary to overseas students in Canada. She speaks feelingly of the frustrations many of them feel, both over the work issue and over the "hassling" which it seems they sometimes receive from immigration officials. These men are over-worked, and very aware of public anger at illegal immigration. This makes them over-suspicious of anyone entering the country with temporary visas such as visitors' permits or students' visas. Miss Hanna cites cases of students who were put back on a plane because they did not appear to have enough money to support themselves in Canada, when representatives of the university that was sponsoring them were present in the airport, helpless to intervene.

Students tend to resent visits to immigration offices—to get their visa renewed, to get permission to visit the U.S. for a few days, to inform them that they are changing universities. Most visits require considerable standing in line, waiting on hard benches, being ordered about by sometimes not very civil receptionists. I have gone through this procedure myself, and although most of the higher officials are fair and courteous, the bureaucratic delays and the petty tyranny of the junior officials can give one a dismal view of the human race.

Miss Hanna makes a good case for treating these students with more understanding and open-hearted policies. For one thing, they will some day hold positions of influence and authority in their own lands. We do not want to send them back home filled with resentment at their treatment in this country. More positively, in an era when the whole world is our neighbourhood, we can all find our lives enriched by knowing someone who comes from a totally different background. This is the strongest argument for permitting students to work. It gets them into the community meeting Canadians in a natural way. It is easy to strike up a conversation with the boy from Hong Kong who is pushing the trolley through a hospital ward, or the Jamaican girl who works beside you in a store. You would probably find making small talk with them at a "reception for overseas students" very hard going. (So would they!)

Our brief to the government asks that students be given their own category to distinguish them from other non-immigrants. If better liaison could be established between the universities and the immigration department, it would be very easy for university authorities, in an informal way, to maintain the sort of oversight which the immigration department now feels it must maintain over students as well as other non-immigrants.



Pat Hanna

REFUGEES

From time to time, wars and revolutions make people outcasts from their own country. Who will take them in? We can be proud of Canada's past performance in this area. I think, too, we should be more aware of the close co-operation that exists between the churches and the immigration department in aid to refugees.

Miss Giollo Kelly, who is secretary, Canada Special Missions, in our Board of Mission, represents our church on the National Interfaith Immigration Committee (NIFC). Recently, she has been its chairman, and so has been very closely connected with the churches' response to changes in immigration policy.

She told me that the immigration department often calls on them to find jobs for

"Welcome to Canada" for Overseas Students in Sherbrooke, Quebec.

refugees waiting overseas to come to Canada. The government is trying to circumvent its own red tape. There is a "refugee status" into which an applicant for immigration to Canada can apply. He has to show that he truly has no other place to go, and he is then judged much more leniently than the ordinary applicant. However, the government does not feel it can bring people to the country who will be a permanent burden on the taxpayer, and so it insists that there be a job waiting for the refugee in Canada. In a few cases, relatives might be able to line up a job. Possibly Manpower has something that would be suitable. In many cases, however, immigration officials will phone members of the NIFC and ask them working through their member churches to line up a job for specified people in order to meet the regulations and get the person out of a refugee camp somewhere and into Canada.

Sometimes, Miss Kelly told me, international church agencies, like the refugee service of the World Council of Churches will ask the NIFC to appeal to the immigration department on behalf of refugees somewhere. In general, the response of the government to cases of real need has been very good.

Now, however, the NIFC has become convinced of the need for a new category for refugees. Present regulations divide the sheep from the goats on the basis of whether the person intends to become a Canadian or is only planning to be here temporarily. Refugees who come forward asking for special consideration on the grounds that they have nowhere else to go have been put in the immigrant status. The feeling has been that if they are asking Canada to take them in, they should be prepared to adopt her as their country, forsaking all others.

However, church people who work with refugees know that many of them have great difficulty in making the declarations required of those making application for "landed status". Often, they have been leaders in their own country, and have a stake in its future. Probably they have hopes of returning fairly soon, when "it all blows over". They have often just escaped from a very dangerous situation and are still in a state of shock. What they are looking for is temporary refuge—a place of asylum, rather than a new country.

Events sometimes prove them right—in a year or so, refugees may return in triumph to their own country. Sometimes it becomes obvious that return is impossible, at least not on acceptable terms. In the meantime, Canada has grown from a place of refuge to an adopted home.

At this point, Miss Kelly says, a refugee often sincerely wants to become a good Canadian. But, under the present system, he is required to make the same declarations when he has just escaped from great personal danger, and really does not know what he thinks. He is put in a position where *he must lie his way into Canada.* He would rather be a Canadian than a prisoner in his homeland, but Canada would gain a more loyal citizen if he could decide for her freely when he is not under stress.

Giollo Kelly

ASYLUM CATEGORY

The churches, through the brief presented by the NIFC have asked the government to create a middle category for refugees called an *asylum category.* This means that a refugee would "remain free to choose either to remain in Canada or go elsewhere after a prescribed period of time." We would be offering the refugee all the facilities we are now, but in addition we would be respecting his integrity as an involved citizen of another country to which he has strong emotional ties.

A NUMBER—OR A HUMAN BEING?

This illustrates the chief difference between government officers and the representatives of the church in their attitudes towards the individual immigrant. To the first, he is a number or a name on a filing folder, a unit who must be "processed" in accordance with regulations of the department, which grow out of an Act of Parliament—the law of Canada. The officer has a duty to the Canadian public to see that the law is not broken, and regulations are not disregarded. He cannot be blamed for doing his duty, but that duty is towards the regulations, not towards the immigrant.

To the churches, and to all of us as Christians, the immigrant is not just a name on a folder. He is a soul for whom Christ died. He deserves compassion and understanding of his needs as a human being. We should respect his integrity, and we should not be framing regulations which will force him to make statements which both he and the officer who writes them down know to be untrue.

OUR RECOMMENDATIONS—THE FUTURE

The time for us to make our official suggestions and recommendations to the government is over. Now it is up to them to frame their policy in a way that they think will reflect the will of the Canadian people. The churches, because they are organized and concerned, and because they still have a fair degree of prestige in this country, may well have influence beyond the numbers they represent.

Sometimes government officials will ask church leaders, "Are you sure that you represent the rank and file of your people?" Nothing could convince them more than to have some letters from the grass roots—that's you and me, fellow worms!—in support of what our church leaders have said.

Perhaps your group could write in for a copy of our church's brief on immigration.* Discuss it, and send your comments to the Minister of Immigration. The time for official hearings is over, but in a democracy, it is never too late to let the government know what you are thinking.

* *Available from the Board of Congregational Life, 50 Wynford Drive, Don Mills, Ontario—10c.*

Out of 1,200 letters received by the government on immigration 10 to 1 were anti-immigrant!
Christians should let their voices be heard.

CHRISTMAS WORSHIP

by **MAY NUTT**

CALL TO WORSHIP:

The people who walked in darkness
have seen a great light
those who dwelt in a land of deep darkness,
on them has light shined.
For to us a child is born,
to us a son is given
and the government will be upon his shoulder,
and his name will be called
"Wonderful Counsellor, Mighty God,
Everlasting Father, Prince of Peace."

Isaiah 9:2, 6

SCRIPTURE: Matthew 2: 1-12

HYMN: 146 Revised Book of Praise: Earth has many a noble city:
(May be sung to #174)

SACRED GIFTS

Narrator: Then wise men guided by a star
Came from the eastern countries far
To seek for a King was their intent
And to follow the star where-so-ever it went

This star drew nigh to the north-west
O'er Bethlehem it took its rest
And there it did both stop and stay
Right over the place where Jesus lay.
Then entered in those wise men three
Full reverently upon their knee
And offered there in His presence
Their gold and myrrh and frankincense.

First Wiseman: To the new born king, I brought Gold. Gold is a gift worthy of a King—a symbol of something of genuine worth and great value. The gold of today might be the bounty with which we in Canada have been entrusted. If we would present this gift to Christ and use it as we know he would have us use it—what a different world this would be. Let us bring this our gift to Christ pledging to change our life style to share the wealth entrusted to us as worthy world citizens.

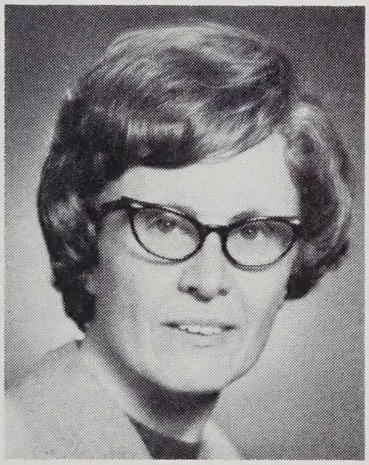
Second Wiseman: Frankincense was my gift. In the temples the priests burned Frankincense to demonstrate to the people how their thoughts and prayers rise to God. My gift symbolizes the fact that the thoughts and working of our minds are dedicated to God for his use. Incense must be burned or purified to be effective. Our thoughts and prayers must be put into action to carry out God's will. Let us give the gift of our thoughts, prayers to rise to God like incense.

Third Wiseman: Myrrh is the gift I brought to the Christ child. This precious ointment is used in embalming and is a foreshadow of the death of Christ. Even at the manger we are reminded of the suffering of the cross and the fact that the Son of Man was willing to come into this world—live in this world that all might be given the opportunity to know the love of God our Father.

Let us bring to Christ our sufferings and sorrows presenting them with the faith that out of these can come good if we have the faith and confidence to believe.

Narrator: Then let us all with one accord
Sing praises to our heavenly Lord,
That hath made heaven and earth of nought,
And with His blood mankind hath bought.

CLOSING HYMN: 153 Revised Book of Praise—As with Gladness men of old
(sung as a prayer)



NEW EDITOR

At the Council meeting in May, I had the pleasure of introducing Miss May Nutt to the delegates as our new Editor of *Glad Tidings* and *Alive.* Now I wish to introduce her to all the members of all the groups across Canada—tho' actually she needs no introduction except in this new capacity.

Most of you know Miss Nutt as Adult Secretary, which office she has held for a few years. Wearing this hat, she has endeared herself to us all and proven her ability. Now Miss Nutt has agreed to experiment with the wearing of a second hat—that of Editor. I emphasize that this is an experiment. From time to time your Committee and Council Executive will evaluate it carefully with Miss Nutt. We are and will be concerned not to increase Miss Nutt's work load—but rather to use the talents of our staff wisely.

With the transfer of Administration of Mission work to the Board of World Mission, the Education emphasis of our Society must be made stronger than ever. Our publications become increasingly one of our finest Educational tools. It is important therefore to use this tool—the written word—with expertise and dedication to the cause of Christian Mission. We welcome Miss Nutt to the Editor's chair.

Margaret McGillivray,
Chairman of Editorial Committee

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Intercessory Prayer

Members of the World Alliance of Reformed Churches (Presbyterian and Congregational) are especially remembering Christians in the following Churches during the month of November. Let us join with them in prayer.

November 2	Presbyterian (Calvinistic Methodist) Church of Wales Greek Evangelical Church
November 9	Reformed Church of Hungary Waldensian Evangelical Church (Italy) Reformed Church in Yugoslavia
November 16	Netherlands Reformed Church Reformed Churches in the Netherlands Remonstrant Brotherhood (The Netherlands)
November 23	Fifth Assembly of the World Council of Churches, Nairobi, Kenya, November 23-December 10
November 30	Reformed Evangelical Church in Poland Evangelical Presbyterian Church of Portugal Reformed Church of Romania

In Remembrance

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Miss Lily Simpson

Miss Lily Simpson, a Missionary who served her whole missionary career under the WMS (WD), died September 1st, 1975, in Vancouver, British Columbia.

Miss Simpson had a long career in India where her ministry in the medical field was varied. She served as both an evangelist and as a nurse. The last number of years of her ministry were spent in Jobat Hospital where she was part of the changing times and changing ministries both in Jobat and in India. In all her service she linked her priority of proclaiming the Gospel with her professional training as a nurse.

Miss Simpson was born in England. She was educated as a nurse in St. John, New

Brunswick. She attended the Missionary and Deaconess Training School. She served as a nurse in Weyburn, Saskatchewan, before offering her services to go abroad.

Miss Simpson was appointed as Missionary-nurse in December 1927. She first served in Jhansi in a variety of ways but mainly combining nursing and evangelism. She was asked and agreed to be Nursing Superintendent in Landour Christian Hospital for several years. (Landour is a centre for a school for missionary children and language study for missionaries.) From Landour she was urgently called to serve as Nursing Superintendent in Jobat and remained there until her retirement in 1962. These were both difficult and challenging years in medical work in India. Miss Simpson's characteristics of patience, integrity; her capacity for hard work helped to effect a change from expatriate leadership in Jobat hospital to National leadership.

In the years of her retirement in British Columbia, Lily Simpson remained active in Christian service. She worked as hospital visitor; she was active in the presbyterial; she was interested in the Chinese work. Her life in retirement was a continuation of her commitment and service as an overseas missionary.

We give thanks to God for the life and ministry of Lily Simpson.

Mrs. A. R. McMurrich

President of the Women's Missionary
Society, W.D. 1939-1944

Presbyterian women across Canada who were active in the Women's Missionary Society, W.D. from 1925 to 1958, as officers, members or staff will recall with gratitude the contribution of Mrs. A. R. McMurrich as a leader and friend. They will be saddened to hear of her death on September 7 in her 91st year at the Briercrest Nursing Home in Toronto but glad that they had the privilege of knowing her.

When Mrs. McMurrich resigned from the Council Executive in 1958 for health reasons, Mrs. J. G. Inkster wrote, "this resignation has deprived the Society of one more of those 'mighty women' ". Mrs. McMurrich brought to Council Executive an extraordinary knowledge of the mission of the church. All her life she was involved in it. Her mother, Mrs. R. S. Smellie was the first President of the Women's Home Missionary Society.

During her years on Council Executive, 1925-58, Mrs. McMurrich served in a number of portfolios. For some years after 1925 the oversight of the various "foreign fields" was entrusted to members of Council Executive. Mrs. McMurrich was Secretary for India. Once again to quote Mrs. Inkster, "Mrs. McMurrich by her keen and sympathetic interest in young women, was peculiarly fitted for this office. She carefully watched over the welfare of the missionaries, studied the many problems that arose, and gave carefully-considered advice. She loved 'her girls' and they loved her. Many life-long friendships were cemented between the secretary and staff."

The years of Mrs. McMurrich's presidency were the difficult years of war. More often than in normal times the President was called to interdenominational committees. Mrs. McMurrich chaired the Interdenominational War-Time Committee where her graciousness, dignity and unfailing sense of humour aided greatly in harmonious action for a common cause. As President she endeared herself to the office staff. Office parties were much more fun when she was present to tell her delightful stories. Each one of the staff, like "her girls" in India, felt her personal interest and concern.

After completing her term of office as President when a Candidates Secretary was needed, Mrs. McMurrich filled that vacancy, which office she held until she resigned from the Executive. Here again her gracious kindliness and understanding encouraged and helped those whom she interviewed. Truly, "one felt safe in trusting to her judgment, because one knew it to be the result of careful study of the Word of God, and a close personal relationship with her Saviour." After leaving the Executive Mrs. McMurrich continued as a member of the Board of Trustees as long as she was able.

The Society remembers with thankfulness the devoted service which Mrs. McMurrich gave, not only to the Women's Missionary Society but to The Presbyterian Church in Canada, and most of all to her Master.

SYNODICAL GIVINGS
January—August 1975

OBJECTIVE		**1974**	**1975**
$ 21,180.	ALBERTA	$ 8,940.	$ 6,783.
20,700.	BRITISH COLUMBIA	10,276.	10,279.
137,800.	HAMILTON AND LONDON	65,311.	68,202.
16,820.	MANITOBA AND NORTHWESTERN ONTARIO	6,738.	7,010.
71,500.	QUEBEC AND EASTERN ONTARIO	32,443.	35,820.
11,575.	SASKATCHEWAN	4,713.	5,376.
144,600.	TORONTO AND KINGSTON	68,012.	74,800.
424,175.		196,433.	208,270.
	SPECIAL GIFTS		3,471.
	YOKOHAMA NURSERY PROJECT		6,402.

Dear Fellow members:

Greeting as you begin the final portion of the year. I hope you have all enjoyed a restful summer and that together we may bring 1975 to a satisfying conclusion. The achievements of the membership for 1974 have been most encouraging and I thank each member for her personal share in those achievements. Your generous response to the financial needs of our society is proof of our ability and desire to bring us nearer to our goal: The World for Christ.

I pray God's richest blessing for you all.

Yours in His service
Rilla V. Adamson
Treasurer

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Society in furnishing your insignia
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CHRIST'S ENCOUNTERS WITH WOMEN
by **D. PAULSON AND NORMA SHIRCK**
$1.25

A series of ten Bible Study outlines on Women of the New Testament.

JOY BEGINS WITH YOU
by DONALD MCKINNEY
Abingdon Press $3.95

This is a charming little book, written by Donald McKinney. Donald McKinney teaches adult education at Richmond High School, Richmond, Indiana. During the years he has worked with young people as a teacher, principal, and Quaker minister. He does a great deal of volunteer work in hospitals, and has "caught on" to many of our human needs, realizing that "giving yourself is the most rewarding gift of all".

The book is composed of little "talkettes" or short chapters that can be read in a few minutes, giving inspiration and pleasure; each chapter complete in itself. It is filled with homey human stories about people, mostly "the little people in the world", and how they accomplished and achieved—the radiance they brought into the lives of others. In a simple delightful way the author brings before our eyes joys and pleasures that we too might add to life—for "Joy Begins With Us". He commences each chapter with a Scripture verse and reminds us that "God is lonely too, and it will be a joy in His life when at last we walk into His presence."

Muriel Sharp

Available from the
WMS Book Room,
50 Wynford Drive,
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M3C 1J7

MAKING AN ADVENT CALENDAR
by Mrs. W. I. McElwain
Price 50c

A Christmas unit of study which may be used during the Advent Season by a family, through-the-week groups, Church School class or in a Church Service.

Detailed directions are given on the construction of the Calendar in felt or other available materials, how to use the Calendar and suggestions for a five session unit.

Be sure to allow at least two weeks to prepare the Calendar so it may be ready for use during the Advent Season.

Other activities included in this unit are two Christmas Puzzles, based on the Biblical story, directions for making an Advent Chain, list of Christmas filmstrips and an alternate plan for an Advent Calendar.

Resources which are suggested for use with unit are, Christmas Resource Books, Volumes 1 and 2. (35¢ each)

COME TO THE MANGER $1.50

Christmas is a time for stories—hearing old familiar ones again and adding new ones to our storehouse of memories.

"COME TO THE MANGER" is a booklet which includes eight Christmas stories written by Louise Reith for the Glad Tidings over a period of years. Suggested portions of scripture, hymns and prayers which could be used along with the stories in worship services are also included.

Some of these stories are suitable for use with children as well as adults.

This little booklet would be an inexpensive gift.

By
Margaret Sheffield

December, 1975

GLAD TIDINGS

FEATURES

3 A Christmas Meditation by David W. Hay, D.D.
5 New Churches for New Comers by Andrew Lee
6 Christmas Japan's Biggest Non-Holiday by Jim Stenzel
11 Opening Doors by Ruth A. Yeandle
13 Chrismons by Ruth Smyth
16 Prayers at Christmas by Malcolm Ransom
21 Writers of Carols by Marian Johnston
23 Romance of the Christmas Card by Mary Peckover

COLUMNS

10 Do Not Be Afraid by Ninette Di Gangi
18 In the World
23 Officers' Oddments
25 WMS Highlights

COVER—sketched by Margaret Sheffield—a grade thirteen student.

GLAD TIDINGS

DECEMBER 1975

VOLUME 51 NUMBER 10

MAY NUTT
EDITOR

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A Christmas Meditation

by David W. Hay, D.D.
Moderator
101st General Assembly

"Behold the Handmaid of the Lord."

One of the most appealing saints of the New Testament has a central role in the Christmas story—Mary, the Mother of Jesus. "Fear not, Mary: for thou hast found favour with God," said the angel. Should she not then find favour with us? Her demeanour during her share in the Incarnation beautifully matches the divine mission of love that brought her Son to earth, and we can linger reverently on it without offending any Protestant sensibilities.

There is a profound background to her cry, "Ecce ancilla Domini: Behold the handmaid of the Lord: be it unto me according to thy will." She disposed herself to be the Servant of the Lord. At once our thoughts run back to Israel's destined role: "You are my servant . . . Fear not, for I am with you . . ." (Isaiah 41:9f.). Isaiah developed the Servant-theme in a way that Israel would not accept. But Mary accepted it: "Be it unto me according to thy will." She continued to accept it, even when Simeon in blessing her and her family said, "Yea, a sword shall pierce through thy own soul also." The humility of Mary's obedience, come what may, is etherially portrayed in the traditions of the Birth, which at the same time ring with the joy of her vocation: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." The joy and the anguish are brought together with unbearable poignancy in the carol:

The next sweet joy that Mary had
it was the joy of six,
To see her own Son, Jesus Christ,
upon the crucifix.

It was of course in Jesus alone that the Servant role was fulfilled in an ultimate, divine way, but his Mother was with him in it from the beginning. It must have counted much to him that he had as mother a mother in Israel unparallelled before.

Other incidents depicit Mary as the paragon of pure obedience. Told once that his

Mother and his brethren were outside, waiting to speak to him, Jesus asked, "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (S. Matt. 12:46ff.). Hebrew idiom regularly uses strong contrasts to express what we should understand as preferences. The words of Jesus are not a harsh rejection of his Mother and kindred. Indeed, what he says may well have been prompted by her example of obedience to the Father. "Behold the handmaid of the Lord! Be it unto me according to thy will."

On another occasion of what looks superficially like a rebuff from her Son, she revealed the same spirit. When she told him at the wedding in Cana of Galilee that the wine had run out, he retorted, "Woman, what have I to do with thee? Mine hour is not yet come." Perhaps reading what was in his mind, she again displayed a simple obedience. "His Mother saith to the servants, Whatsoever he saith unto you, do it" (S. John 2:1ff.).

This incident brings us back to Mary's embodiment at her own level of the Servant-role of Israel. The miracle sets forth the Messiah who turned Jewish water into Gospel wine. Of course, our Lord's accomplishment of this work was not perfected until the Cross and Resurrection, preceded by the institution of his sacrificial Supper (Both the Gospel-wine at Cana and the bread of the Feeding of the Multitude are sacramental references to the Messianic Banquet). Therefore at the wedding he said, "Mine hour is not yet come," and yet at the same time he met the need to which Mary pointed because he was already transforming the Old Covenant into the New. The conclusion is to me irresistible, though not exegetically demonstrable, that Mary represents Israel in this incident also, because Jesus had to take a double attitude towards the Old Covenant. In fulfilling it spiritually he had to reject much of it literally. As the jewish water had to be transformed into Gospel-wine, so there had to be in part a breach with Mary if the need to which she (as Israel) prophetically pointed was to be fulfilled.

The Fourth Gospel is highly allusive and symbolical, although, truth to tell, the other Gospels have to be understood in a similar way if we are to probe their message. The difference is that the Fourth Gospel frequently makes spiritual meanings highly articulate whereas the other Evangelists take it for granted that these meanings are still known. To read them with a prosaic factuality is to miss their purpose of communicating sacred, not secular history.

According to the ancient Fathers, the Fourth Gospel intends us to understand Mary as Israel in connection with some of the most moving words from the Cross: "When Jesus therefore saw his Mother, and the disciple, standing by, whom he loved, he saith unto his Mother, Woman, behold thy son! Then saith he to the disciple, Behold thy Mother! And from that hour (N.B., the hour had come) that disciple took her unto his own home" (19:26f.). It is not necessary to deny a tender regard in Jesus for the future care of his Mother in order to see in his words also the truth that Israel's destiny is fulfilled in the Church, and that the New Israel is to respect the Old Testament Israel from which according to the flesh she was born.

The prominence of Mary in the Christmas story helps to unfold the mystery of salvation in the deep places of history. She is a cardinal figure not only because from her womb the Savior of mankind was born but also because she is a personal spiritual link between the Old Covenant and the New, and because she is set forth in Scripture as utterly responsive to her divine call, and as therefore a model for the Church to follow in carrying out her mission to be the Handmaid of the Lord.

New Churches for New Comers

by ANDREW LEE

A Korean Church in London Ontario

The Church today, as H. Richard Niebuhr wrote in his book, The Social Sources of Denominationalism, is urgently challenged to render a relevant ministry in the world of cities and industry. The question to be answered is what form of ministry is an adequate response to the needs of those living in an urban and industrial society. One answer is found in ministering to the needs of ethnic communities in our large cities. This is what the Korean congregations are seeking to do.

Korean immigrants began to come to Canada about 10 years ago and most of them are professional and skilled workmen. It is natural for them to concentrate in a big city like Toronto and from there they spread out to surrounding communities. With the opening of the Ford Motor Plant in Talbotville in 1968 the Korean population in London began to grow. In 1970 a number of Korean Christians moved to London from the city of Toronto. Some of them were members of the Toronto Korean Presbyterian Church. The Toronto congregation initiated monthly worship services and leadership was provided by members of that congregation. The first service was held on November 16, 1970 at New St. James Presbyterian Church with about 15 persons in attendance, augmented by a number of people from the Toronto congregation.

At the beginning of 1972 work among the Koreans in London came under the supervision of the Presbytery of London. It was at this time that I was appointed to work among the Korean people in London. The next two years saw an increasing number of Koreans attending service. A petition was presented to the Presbytery requesting that a congregation be erected. On Sunday, March 3, 1974 the Presbytery met at Hamilton Road Presbyterian Church to formally set up the Korean congregation. Our services are held in the afternoon and the congregation of Hamilton Road makes available to us their sanc-

sketching contest for Church School students tuary and Christian Education building. We now have our own session of three elders. The membership stands at 61 members with 42 adherents.

The Korean people who immigrate to Canada come from various religious or non-religious backgrounds. Some are Presbyterian, Baptist, Roman Catholic, Buddhist and Confucianist. Many of them have no religious background at all. The Church is faced with the challenge of sharing the Christian Gospel with all these people. This we seek to do through special services, visitations and ministering to their many needs.

Our Korean people often find it difficult to adjust to a new culture and a new society. The strong secular tone of Canadian life makes an impression upon them. Among many there is a tendency to become more and more secular in their outlook. Like many Canadians they seek economic security and the search for the good life is defined in materialistic terms.

It is the task of the Church to serve our people in all their needs. Some of them arrive in this country with nothing more than a couple of brief cases. For the first several months they sleep on the floor and eat without a table. They are lonely and frightened. Through the initiative of our congregation English classes for women with preschool children was begun and funded by the government. The congregation was responsible for organizing a small workshop for senior citizens. Some five to seven companies have entered into contract negotiations with the workshop. It should be explained that a senior citizen in the Korean community is a person who has reached the age of 50. Because of difficulty with language and adjusting to a new society people of this age find it difficult to secure a job. The workshop was set up to assist them. It serves also to assist younger members of the community who are finding it difficult to secure employment.

The Korean congregation in London seeks in the name of Christ to welcome these new comers, to assist them in every possible way to adjust to a new country and to care for their spiritual needs.

Christmas

Japan's Biggest Non-Holiday

by JIM STENTZEL

Foreigners in Japan are well aware of the heavy commercialization of Christmas, but the Japanese Christmas also has a spirit—a festival spirit, often like a carnival—that holds a special but rapidly changing meaning.

Beginning in early November and continuing for seven weeks, the Japanese are steadily immersed with Christmas carols, department store toys, Salvation Army kettles, white-bearded Santa Clauses, "How to Christmas" media blitzes, and the bright colors that surround Christmas parties, cakes and candles.

They will spend millions of dollars on gifts, decorations and food and then—go to work as usual when the day comes. It makes Christmas in Japan the biggest non-holiday anywhere in the world.

Japanese love to party, shop and exchange gifts, especially in December when year-end company bonuses pad the family pocketbook. They also love children and celebrations that focus on children. For these reasons Japanese have found it convenient to adopt and adapt the idea of Christmas as celebrated in the West.

Historians assume that the first idea of Christmas arrived in Japan 425 years ago with St. Francis Xavier. The idea of Christmas celebrations began to gain limited mass appeal just one hundred years ago. But for numerous reasons attributable to the U.S. Occupation, Christmas really began to take hold in 1945. The most obvious reason is that the Japanese were intrigued by what the flood of soldiers and missionaries did on December 25. But imitation was only one factor. The Japanese also had their own needs, and Christmas was appropriated and filtered accordingly.

One need was for the color and gaiety of festivals, especially in the bleak post-war years when the Occupation Army took away many Japanese holidays (including one on December 26 which marked the death of Emperor Taisho and the ascendency of Emperor Hirohito). Many Japanese sought to escape the dark and cold loneliness of their dwellings on Christmas Eve by going to church—or more commonly to a bar or cabaret.

Changing Patterns

The Christmas Eve drinking bout became extremely popular with Japanese men in the 1950's. Approximately one million people annually crowded into bars in the Ginza district alone. They listened to carols, sang Jingle Bells, feasted on the decorations—and drank to the point of forgetting everything and everybody who had troubled them during the year.

With the growing affluence and greater self-esteem of the Japanese since the early '60's, however, this pattern of celebration has begun to change. Dramatically improved housing and living standards, coupled with a heavy advertising focus on "my home" and "love your family", has recently turned the Christmas emphasis towards the home.

Also during the past decade, the style of celebration—especially the music and decorations—has become more sophisticated. What was endless repetition of Jingle Bells in the stores and streets of the 1950's has become well-attended, almost daily performances of the Messiah in recent Tokyo Decembers. What were 20-foot-high painted Santa Clauses have become 100-foot-high neon works of art on the sides of department store buildings. Christian art exhibits have also become popular at Christmas time.

The Japanese Christmas continues to change—some people say decline. Why? Because Christmas is a business as well as a season to be jolly, and both sides of the coin are subject to changing economic conditions. The oil crisis and zero GNP growth are having a sobering effect on the spirits of retailers and consumers alike. In addition, there are signs New Year's presents are getting a larger than ever share of advertising budgets and company bonuses.

The Japanese New Year has always overshadowed Christmas in the minds and hearts of the people. New Year's involves an emotional and religious commitment which could be likened only to a four-day combination Thanksgiving-Christmas-Lent-Easter celebration in a traditional Canadian Christian family. In contrast, the Japanese Christmas usually involves about as much commitment and meaning as New Year's in the West: most everybody participates, but few seriously ask "why".

Christ and Santa

The exception, of course, is the 800,000 Japanese Christians. For them Christmas is more the birth of their Lord and Savior than a commercial festival. Japanese churches continue to use the occasion to get this message across, but resistance is strong and there are still Japanese youth who think Christmas has something to do with the birth of Santa Claus.

One of the problems of Yule-tide evangelism by Japanese churches has been that many churches have insisted on rather sober religious services when the people were seeking gay, joyful release. Another barrier has been the clubby atmosphere of some small local churches.

In recent years many churches have tried to change this situation through "peoples' Christmases" which are usually held in large public halls. These diluted Christian services, focussing on Christmas carols, have become popular among Christians and non-Christians alike. They have also served to promote what little ecumenical church cooperation there is in Japan today.

Christmas in churches too?

An oft-repeated post-war Christmas story involves the Japanese who meets a Westerner going to church on Christmas Eve and expresses his consternation: "You mean you celebrate Christmas in *churches* too?"

Such a question is rare today. Most Japanese are not only aware of special Christmas candlelight services, but many attend them. The prime attraction appears to be the color, pageantry and children in the ceremony rather than any religious motivation. The appeal is so strong that even some Buddhist kindergartens have gotten into the Christmas act—if only on the Santa Claus, gift and party level.

Some Christians feel that Japanese gung-ho-ness about the secular side of Christmas represents an immunization against the deeper religious significance of the occasion. Some radical churches now boycott Christmas to protest commercialization. But these are minority points of view, and most Japanese pastors still see Christmas in Japan as a real opportunity for conveying the true spirit of the Gospel.

Surprisingly, many young Japanese can immediately tell you Christ's date of birth but stumble concerning Buddha's birthday. They can tell you who Buddha is, however, while usually not having any clear notion regarding the identity of Jesus Christ. Many Japanese are even more baffled by Santa Claus than by Jesus Christ. "Come down *what* Chimney?" ask urban apartment dwellers.

Although Santa Claus and Christmas trees are on the decline in Japan, charitable contributions at Christmas time continues to gain acceptance. The Salvation Army has become a Christmas fixture in even the farthest reaches of Japan. But it had a slow start during the Occupation when the military uniforms and the name sent not a few Japanese into mild shock.

Cakes and Candles

One of the most popular Christmas customs in Japan today is nearly *every* father going to a bakery after work on Christmas Eve and buying a special Christmas cake for the family. Several dozen Japanese interviewed for this article were bewildered when asked where this custom came from. "You don't do this in America?"

Several of them suggested that the cake custom may well be the creation of Japanese bakeries and their heavy Christmas advertising in the past decade. They are at least partially correct. In fact there is a long tradition of home baking at Christmas time in the West. Since Japanese homes lack the required oven, the baking industry began capitalizing on this discrepancy nearly 100 years ago.

Candles are probably the second most important Christmas artifact in Japan. But here too the meaning of the candles bears little resemblance to Christ bringing "a light unto the world." In some rural areas, the candle on Christmas Eve has more to do with the winter solstice and to farmers' prayers for long hours of sunshine on next year's crops. In drab urban landscapes the candles mean just what they are—a bright spot.

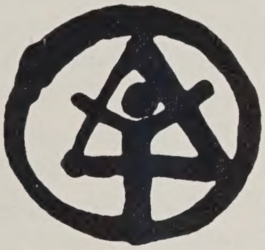
Saturation Point?

While the Japanese Christmas continues to grow and change, the commercial side may well have reached the saturation point, only partly because of the increasing New Year's emphasis and the state of the economy. The Japanese are also showing increasing sensitivity about Christmas materialism and are tending to seek more of life's non-material benefits.

As part of today's new mood, there are signs that the younger generation is willing to at least intellectually come to grips with the deeper significance of Christmas. When a professor at Tokyo Union Theological Seminary offered a weekend study retreat on the religious meaning of Christmas, he was surprised that nearly 100 non-Christian college students signed up immediately.

Perhaps the best way to explain Christmas in Japan is to say that it's all very Western in a Japanese sense.

Habitat



HABITAT—The United Nations Conference on Human Settlements is to be held in Vancouver, B.C., Canada, May 31st to June 11th, 1976.

Habitat is expected to be the largest conference ever held by the United Nations and the range of issues under the umbrella of human settlements should be of interest and concern to every citizen and every organization, private or public throughout the world.

The symbol of the conference has meaning in that the outer circle represents the global nature of the problem and the world-wide search for answers which is being begun by **Habitat.** The Greek triangle delta represents shelter. The human figure combines a sense of appealing for help with an attempt to burst out of confinement of inadequate shelter. The rough graffiti treatment indicates that the problem is urgent and not yet finished.

Human settlement means more than a collection of houses or shelters in which people live. It encompasses the totality of our lives together—the ways we live and the systems we create. Residential and commercial facilities, utilities and sanitation arrangements, modes of transportation and communication, commercial and social services and institutions of culture, society and government—all are integral parts of a community or settlement. The existence and the particular arrangements of these elements directly affects the quality of life enjoyed by the residents of a community and the quality of life of the country as a whole.

Widespread interest has been shown in **Habitat** in Canada. Symposia have been held across Canada in major centres to give organizations an opportunity to present their point of view and contribute to the Canadian position on human settlements.

"Do Not Be Afraid"

by NINETTE DI GANGI

Christmas paper, brightly coloured, ribbons, seals—lovely promise of something exciting and attractive inside the box. But haven't we all experienced the fact that often the content has been disappointing? It really wasn't what we wanted or needed!

This is what has happened to Christmas. We have wrapped the season in coloured paper, decorated it with tinsel, stars, pine boughs and cones. We have tied the whole thing with the continuous singing of carols that lose their meaning before the 25th arrives. We have made endless lists, shopped, sent cards, baked and cooked, cleaned and decorated. And yet—

Christmas is the season when more people hurt than at any other time, the rate of suicide is at its highest and drinking at its heaviest, men and women are the loneliest, and the joy we hear so much about is nowhere to be found!

What has happened? Surely, depression and Christmas are contradictory. What can we do to restore joy to this festive season?

We need to return to the message of Christmas. It has been perverted, cut down to fit advertising, used to sell products rather than to lift and encourage those in need. The opening words of the angelic messengers need to be heard again.

In Luke 1:30, we read that the Angel approached Mary with the words, "Do not be afraid, Mary". She had been chosen to bear the Messiah, a difficult task, but the Angel assured her that all things were possible with God. In Matthew 1:20, when Joseph is troubled at finding out that his wife-to-be is pregnant, an Angel appears to him with the same words, "Joseph, son of David, do not fear to take Mary for your wife". He is assured that she has been chosen to bear the Messiah, and that he should name this baby, Jesus, because He would save His people from their sins. And to the shepherds, keeping lonely vigil on the insignificant hillside that night, the Angel confronting them says, "Be not afraid. To you is born this night a Saviour, who is Christ the Lord." (Luke 2:10) God choosing to make his tremendous announcement to humble, poor but believing men.

This is the real message of Christmas—FEAR NOT. God looking down today sees us as we really are—afraid of life, afraid of death, afraid of what 1976 has in store for us. He knows our hearts, our needs, our fears just as He knew Mary and Joseph and the shepherds. God—at Christmas—comes to depressed, burdened, lonely and unhappy men and women to say once again, "I love you, I've great news for you, I've a gift for you." God's gift of His son is what we still need.

The problem is that so many of us still refuse to accept His gift. The real giving at Christmas is done by God. Our part is to receive His gift and then to give ourselves to His service. The "good news" we all need to hear and share is that we are forgiven, accepted and restored. Peace and joy are the results.

May we follow the example of the shepherds. Leaving behind our chores and daily duties, our cares and concerns, "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us." And may we return "glorifying and praising God for all they had heard and seen!" (Luke 2:20)

OPENING DOORS

A Tribute to Miss Lily Simpson
by RUTH A. YEANDLE

The small plane speeding northward over India held few passengers. Two women occupied the seat by the emergency door. The one next to the aisle commented on the heat they had just left on the plain far below. The other, a Westerner, turned friendly brown eyes to admire her neighbour's beautiful blue and silver sari. She replied in Hindi, "It is certainly a relief to be on the way to the cool of Kashmir." The plane climbed steadily. The Himalayan foothills appeared.

The passenger by the door was Miss Lily Simpson, missionary nurse from the Presbyterian Hospital in Jobat "How pleasant it is just to sit and have no responsibility for a while," she thought. Abruptly, without warning, the emergency door sprang open. A strong gust of air sucked at the women's clothes and some papers nearby. Whether due to an automatic reaction from her nursing experience, or to the swift pull of the wind, Lily thrust out her hand to draw the door back. Her Indian neighbour grasped her waist and screamed for help. It took the strength of four men to pull that door shut against the velocity of the wind.

"Come up with me and see the beautiful scenery." Lily gladly accepted the pilot's invitation and gazing down into many dark hidden valleys where, but for a miracle she might have been lying, she gave thanks to God who prompted the Indian woman and gave her strength to hold on.

Praise God, Lily did not enter that door! But other doors opened before her in preparation for her life on the mission field. As she entered these she found they gave her new revelations of her Lord's guidance.

Born in the north of England, Lily came to Canada at an early age. Her father was with the Royal Canadian Mounted Police in Edmonton and to that city she first came. Later, when he was appointed Chief of Police in Saint John, New Brunswick, the door opened for her to take nurses' training in the large hospital there. On graduation, she went to Weyburn, Saskatchewan, where the family had moved.

She became superintendant of nurses in the Weyburn Hospital until another door opened. This time it was Florida, U.S.A. to which she went. While there a typhoon ripped through the area. In the middle of the night patients had to be moved into corridors out of the danger of shattering windows. The Hospital emergency ward soon filled with casualties. Lily's shift that night lasted a hectic thirty-six hours.

And then an unexpected door began to open. The first small crack came in a letter from her father asking her if she had ever considered doing missionary work. She hadn't, and she felt ill-prepared for what she thought a missionary should be. However, she was willing, if it seemed God's will for her. She would write and if any missionary society accepted her she would take it that God wanted her to go. She wrote first to the Presbyterian Women's Missionary Society and received an invitation to come to the Deaconess Training Home. She had been there but a short time when an urgent call came from India for a nurse and thus began her life work for the Master. For thirty-five years in India she entered into every phase of missionary life with quiet, efficient success.

One of her experiences came when a patient was brought into the hospital gored by a bull. His leg had to be amputated but there was no doctor for many miles. Lily, asking God's help, with the assistance of Indian staff performed the operation successfully.

Because of her courage and integrity she was sometimes asked to do unusual feats. On one occasion she was called upon to supervise *a wife-beating!* The wife had been unfaithful to her husband who took her to court. The Judge's verdict was that she would be beaten—but under the supervision of Nurse Lily Simpson! The punishment was an effective deterrent for the woman never departed again.

The years went quickly by in India, with a brief interval in British Guiana during the war. The time came at last for Lily to retire. She came to Vancouver to live with her sister, Mrs. Isobel Smith. And then another door opened for her. This time it was to be in another hospital capacity—that of Presbyterian Hospital visitor. Here her gentle approach and willingness to do many extra chores to help patients made her welcome wherever she went.

In 1966 Lily had a desire to return to India for a visit. She remained about six months in spite of several bouts of illness. On her return, it seemed to friends that her health began to decline. After a struggle to keep going in her own apartment, the door into Chalmers Lodge opened for her. Here she enjoyed good care from December 1974 to September 1975. On September 1, the call came from Heaven, "Behold I have set before you an open door which no man can shut; I know that you have little power yet you have kept My word and have not denied My name." (Rev. 3:8) The same Lord who saved her life on the plane to Kashmir welcomed her home. She had fulfilled His purpose; her life was full and satisfying. At the service on September 3rd in Fairview Church in Vancouver the Rev. Paul Walker likened her in many ways to Moses. May we follow in her steps.

Intercessory Prayer

Members of the World Alliance of Reformed Churches (Presbyterian and Congregational) are especially remembering Christians in the following Churches during the months of December. Let us join with them in prayer.

December 7 Spanish Evangelical Church
Swedish Mission Covenant Church
Federation of the Protestant Churches of Switzerland

December 14 Reformed Church in Latvia (USSR)
Reformed Church in Lithuania (USSR)
Reformed Church of Carpatho-Ukraine (USSR)

December 21 Staff members of the WARC in Geneva

CHRISMONS

by RUTH SMYTH

During the Advent Season, a few years ago, I was invited to visit a neighbouring church. Outside the lights reflected on the glistening snow, inside the church was peaceful and beautifully decorated with boughs of pine and cones. In one corner of the Sanctuary stood the Christmas Tree in quiet beauty. On it's branches were delicate gold and white Chrismons and tiny white lights. It was a unique and delightful experience to see the great traditional symbols of our faith so beautifully and simply portrayed. Here was a Christmas tree in a place of worship proclaiming the great news of the birth of Jesus, God's Son, to everyone who saw it.

I felt this was a great idea, I've tried it and now I'd like to share it with you. Chrismons were the inspiration of Mrs. Frances Kipps Spencer about twenty years ago. At that time she had become dissatisfied with the tree in her church. It was beautifully decorated but she felt it was lacking in that it said nothing of the great faith the church professed. After much thought and prayer she decided that the tree and it's decorations should clearly honour the birthday of God's Son Jesus Christ. From that beginning in a Lutheran Church the idea spread.

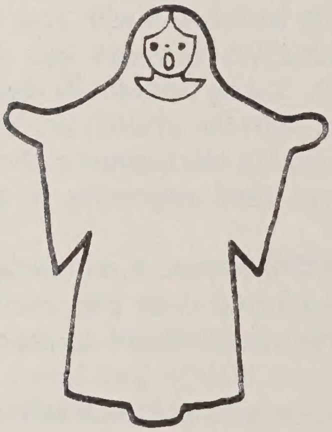
The ornaments Mrs. Spencer designed were called Chrismons a combination of two words, CHRISt and MONogram. Chrismons have developed over the years and now they can be a monogram, a symbol or sign. The only requirement is that they refer primarily to our Lord and God.

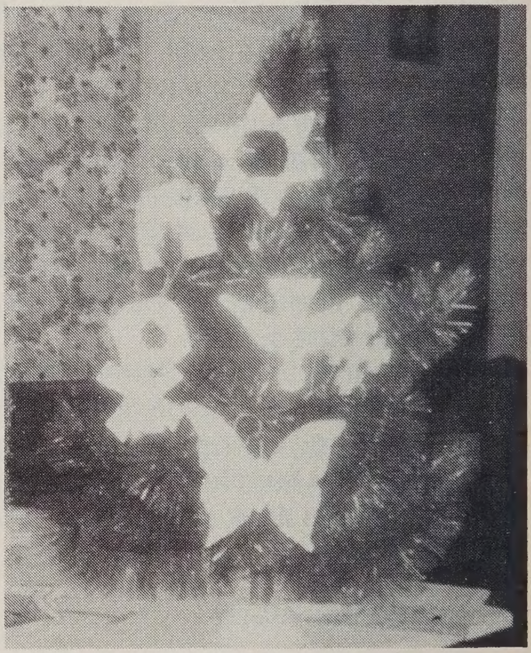
What do you think of this idea? Would you like your tree to show your faith this advent season?

Where do you start?

First the materials. If you want young children to help you let them use heavy white construction paper, and for a nice finish, gold glitter (with your supervision). For primary to young teens use the styrofoam trays that come with store bought pastries. For the loveliest of all use half inch fine grade sheets of styrofoam and decorate with pearls and glitter, braid and sequins, mesh and anything that will enhance the beautiful shapes of the designs. The colours should be gold and white, the liturgial colours of the season. For hangers use wire or green or nylon thread.

Mrs. Smyth
and a group
of Church
School Children
in Trail,
British Columbia





the results

What symbols will you make?

My advice is make symbols that say something to you and for you.

Where should you begin?

Perhaps with a Star. Children and adults alike enjoy the wonderful story of the wise men following the star. Draw the star shape on cardboard and use this pattern to cut out the styrofoam, and then decorate the shape. The wise men came to worship the 'King of the Jews' so now make a crown and 'stud' it with 'jewels'. A small child would be thrilled to see a camel made from styrofoam with gold braid reins and a saddle blanket, and perhaps three small gifts made from foil covered cardboard shapes.

Remember the shepherds?

Then make a crook and some angels and for your youngest child a lamb with a cottonwool 'coat'. Young teenagers recognise and often use the fish as their symbol of Christianity. Put the greek letters on it and you have an interesting symbol that 'says' something.

For the adults make the great symbols of the church, the Chi Ro and the Alpha and Omega and many others. Embellish them and make them beautiful symbols of the great faith we believe.

Remember too that the babe of Bethlehem became our sacrifice on Calvary so make a few crosses of different designs.

Jesus is also our Risen Saviour so use a butterfly to represent the resurrection and make it sparkle and 'live'.

The trinity is an important truth so use symbols to represent this thought.

If you have been reading about symbols you will have your own favourites. Our 'Personal' chrismon is a beehive made from cardboard with gold raffia wrapped around it and 2 artificial bees.

Why not start with these simple ideas while the stores have plenty of gold Christmas craft supplies. If you like the idea send away for the excellent book "Chrismons—Basic Series" by the Lutheran Ladies in the Church of the Ascension.* In this book you will see beautiful chrismons and you will be anxious to make these lovely decorations to glorify God.

Get a group together as soon as you can and as you make the symbols, study and learn more of their great meanings, using the Bible and other resource books.

In one congregation the minister used the Chrismons as the basis for his Children's stories during the advent season.

When you have made these lovely items don't put them all away until next Christmas.

- Use them in a short series in Church School to explain the symbols of the Church.
- Before Easter make a cardboard cross and cover it with imitation wood paper and on it display the crosses. On Easter Sunday add the butterfly and the angels.
- On Trinity Sunday use a Green background and your Trinity symbols to help the children understand this profound truth.
- For WMS Mission Sunday use the Crosslet to represent the spread of the gospel throughout the world.

As you use your talents to glorify God you will at the same time deepen your faith learning more of the wonderful truths of the Christian Faith.

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* *The Chrismon Committee, the Evangelical Lutheran Church of the Ascension, 314 West Main Street, Danville, Virginia, 24541, U.S.A.*

In Fellowship with Christians throughout the world,
we welcome you, the God who comes and the God who sends.
Come to us now
In the beauty and humility of Jesus Christ our Lord:

As you have sent Him, even so send us, Lord, into the world of our time. Make us move out from our easy lives to be servants of your mission to mankind with humble spirit and strong conviction to get out and do something about the inequalities, the injustices, the indecencies of our world, to get into action as we confess His name in word and deed among the nations.

* * *

We greet your coming, Lord, WITH WONDER:

Lord of all worlds and galaxies, on this great day you confront us with a wonder so great that we can hardly understand it. We know that you are always with your people, but it is at Christmas that we find you actually sharing our human condition. Every home, every family, every human life in slum or suburb has new meaning and dignity because of your coming among us at Christmas time.

* * *

Prayers a

With joy we worship God made man at Christ
us"—now.

We greet your coming, Lord, WITH JOY:

Often we feel that our life can be of no importance to you. But you have shown its value by appearing among us as a man and have given new purpose to each one of us as a person and a child of God, a brother/sister with our fellowmen. We are aware of the gulf between us and you and between us and others, but you have bridged it with your love when you came down at Christmas time in Jesus Christ "for us . . . and for our salvation". Joy to the world, the Lord is come! Sound the alarm in our cold hearts and send us out to "defend the poor and fatherless", as the Psalmist has exhorted us, and "do justice to the afflicted and needy". (Ps. 82:3)

* * *

We greet your coming, Lord, WITH REPENTANCE:

Dear Lord and Father of mankind, forgive our foolish, self-seeking, self-destroying ways. As a race we have strutted arrogantly across the world in the name of progress and civilization, exploiting the weak, defrauding the poor, destroying nature, wasting resources and vaunting our so-called racial superiority. Now that our environment is polluted, our supply of energy exhausted, our economy out of gear, our society corrupted, our streets unsafe and our way of life destroying itself, we cry "Lord! Lord!" and seek your help while blaming others. Help us to get involved as instruments of your justice and so builders of peace on earth, goodwill toward men.

by Mal

Christmas

e, we celebrate Emmanuel—‘‘God with

Come to us now, this Christmas and open our eyes, O Lord

—*TO THE WORLD* in which you have placed us to be your agents of change. Fill us with intelligent concern for our world; for the developing nations and their people that above all they may develop the human spirit to all its potential; for our own Canadian society that it may be more just in all its relationships; for the people of China that we may rejoice with them in the great advances they have made and help them find fulness of life in Jesus the Christ.

* * *

Come to us now, and open our eyes, O Lord,

—*TO OUR FELLOWMEN,* and their needs and hopes. Forbid it, Lord, that we should see them as mere statistics in the GNP, or faces on the street, cogs in a machine or factors in a race problem, but as children of God for whom Christ died,—our brothers and sisters with whom we must share the good news of your love for all people. Especially help us to see the plight of the Native Peoples of Canada—“the poorest of the poor” as they have been called, for whom we have special responsibility as fellow Canadians.

* * *

Come to us now, and open our eyes, O Lord,

—*TO OURSELVES,* that we may recognize the glorious freedom wherewith Christ has made us free; that we may see the great hope we have in Him and the coming of His kingdom; that we may exercise our power as responsible citizens in a democratic nation, power to change things for the better.

* * *

Come to us now, Lord Jesus, and open our eyes, above all,

—*TO YOURSELF,* the Man for Others, the living centre of all life, the one true light to interpret the meaning of life, the one who brings salvation and wholeness to life, who sets us free to live for others and thus fulfill our Christian calling.

* * *

Father, the true colours of Christmas have been overlaid for us by pious legend and pagan festivity, and on top of all this lies time’s thick and darkening varnish. Grant that through the record of our Saviour’s birth and of the earthly days of Jesus and His friends we may still find you and meet you face to face. So, may we be set on fire for your kingdom and seek to confess afresh in our day that Jesus Christ, who came at Christmas time, who died on the cross and rose again in triumph o’er the grave, the same Jesus Christ is Lord today, and He shall reign for ever and ever. AMEN.

ansom

in the world

by marjorie ross

For the past few months we have been thinking about a big national issue, immigration. This month, as we approach Christmas, the most domestic of our festivals, I want to think about a subject which is central in most of our lives.

Putting Others First

This month marks the end of International Women's Year, but the "women's movement" will doubtless be with us for years to come. In one way or another, feminist thought has influenced almost everything that is written for women in our newspapers and magazines. A good deal of what I read seems to make sense to me, although, like you, I have certain reservations. Nevertheless, several fundamental issues have been given a long-overdue hearing in the last few years, and all thinking men and women have probably examined, at least briefly, the deep-rooted assumptions we hold about ourselves and our society.

A few months ago, I read a letter in a newspaper from a woman who described herself as middle-aged. She said she had decided that the time had come for her to move out into the world and look for a job, but found that she could not screw up sufficient courage to take the leap. She was looking for a way to acquire self-confidence.

I can't remember all of the advice given to her by the all-wise lady who writes this particular column, but I do remember that the opening sentences ran, "The reason for your lack of self-confidence now is that over the last twenty years when you were raising your family, you have acquired a servant mentality. If you want to get out into world, you must shake this off and develop a new way of viewing yourself in relation to those around you." This woman had become so used to putting the needs and wishes of other people first that she had lost sight of her own identity.

The same could be said for many of us. We too have become so used to putting other people first that we find it hard to conceive of ourselves as separate—our own person, not someone's daughter, or someone else's wife, or someone's mother. We define ourselves in terms of other people. Many of us feel that we only experience success or failure in the world at second hand, through our husbands and children. It is not surprising that when we have the opportunity of stepping out of the wings ourselves we are overcome with stage fright.

Holding It All Together

My children have a round wooden jigsaw puzzle. All the pieces around the edges have a definite shape, and their own place to fit in the tray that holds them. Each has one curved edge and a knob on the other edge which fits into the centre. The centre piece is quite big but rather formless. You can't tell which way up it goes until you have all the other pieces in position, when it is easy to see how it fits in. All its little indentations fit the knobs on the outside pieces, and it holds the whole thing together.

I frequently think (usually as I am picking the pieces up off the floor) that this jigsaw is a good image of many families, my own included. The definite shaped pieces facing out around the edge are husband and children, and the funny-shaped blob in the centre, holding it all together is the woman. Her shape is what was left over after all the other pieces were designed.

I don't mean this image to sound sour, because like most of you who would define your role in life as "home-maker", I am not sour about what I do. I sometimes wish I could define what it is I do with my days. It is easy enough to see what it is I am not doing!

The jigsaw puzzle image means two things to me. First, the woman in a traditional family role must very largely define herself in terms of other people. Secondly, the woman in the centre of the puzzle is what holds the whole thing together.

I have seen among my own friends—you may have too—cases where women with half grown families rebelled against being the "blob in the centre" holding the family together, and have started to assert themselves. This usually involves taking work outside the home, or it might mean pursuing "their own thing," a hobby, or studies. It always means serving notice on the family that "from now on it's give and take," not simply mother always giving and the rest always taking.

Sometimes this works well. A woman has to assert her personality over those around her to some degree at least. We all know easygoing, soft-spoken, yielding women who have turned their children into selfish monsters and their husbands or fathers into unthinking tyrants. It is no service to those around us, particularly if we are responsible for their development, to allow them to behave selfishly or arrogantly, even if it is toward ourselves. Following the line of least resistance for the sake of keeping peace is a very short-sighted policy.

On the other hand, it often happens that in the course of asserting herself, a woman can become as demanding of those around her as they had formerly been of her. Moreover, since her demands do not get the quick response which she feels they warrant, she may very well become a shrill-voiced shrew, determined on imposing her way on the others. Her job, if she has one, may absorb so much of her interest and energies that there is little left over for anyone else. The husband or an older child may take over her role, providing the support for the family as a whole. If this does not happen, the family may explode into fragments. The jigsaw puzzle which, assembled, was the family unit, lies in pieces on the floor.

Very few women, provided that basic harmony exists between them and their husbands, would deliberately embark on a course that risks the break-up of the family. Possibly this is the "servant mentality" which we are advised to throw off, but nonetheless I think most of us would put family survival ahead of our own self-assertion.

Supportive Roles

Many of us will spend the forty years between 25 and 65 performing what the sociologists call "supportive roles", first looking after young children, and then, as they become independent, devoting increasing time to the care of aging parents. A large percentage of women will be able to have jobs, or pursue careers as well, but central to most of our lives are our responsibilities to these other people. Most of us will have to gauge the time and energy we give to a career of our own by the other demands that are made on us.

Our feminist friends would dispute what I have just said. Why should I assume that it is the woman's responsibility to care for the young and the old, freeing the man to pursue his occupation with relatively few family worries?

True enough, this assumption is based more on tradition and custom than on rational argument. It is to the benefit of all concerned if men become more involved in the care of the family. If, in a particular family, the wife has a professional career to pursue and the husband's work enables him to hold things together at home, everything should work out very well. We know many families where this is the pattern.

My concern is not with the justice or injustice of "traditional sex roles" as they are called, but rather that in the clamour that surrounds these discussions we have seriously distorted the nature of the role women have customarily played in the family. We hear "women's work" described as "menial, repetitive, mind-numbing chores". Some authors would have us believe that women who have no activities outside the circle of home and family continue in their bondage only because they are too stupid or too tyrannized to liberate themselves.

Granted that the detail of keeping a household going is repetitive and often dull. Granted that the detail of nursing the elderly could be regarded as sordid and menial. But if we focus on these details we will lose sight of the woods while looking at the trees. Washing dishes and sorting socks is not what raising a family is about. Emptying bedpans is not what the care of the dying is about either.

The Nobility of Christian Service

When did devoting your life to the service of others become a despicable way of life? How far has our society fallen from traditional Christian ideals of the nobility of service that women who are not working for a salary feel guilty of "wasting their abilities"!

There is a lot of shouting about "women's rights". Generally this refers to equal pay for equal work, proper recognition on the job, and so on. I would support the demand with much more enthusiasm if there were recognition for the thousands of women whose whole lives are spent in the service of others.

What can we say to the women who work all day and return home each night to the care of a bedridden patient? What do we say to a mother who struggles through years of special diets, therapy, and trips to the hospital with a handicapped child? What do we say to the warm-hearted, low paid, "unqualified" women who bring happiness to children in day care centres and nurseries? What do we say to the women, and there are some, if not enough, whose patience and good humour lighten the last years of old people in homes and chronic care wards?

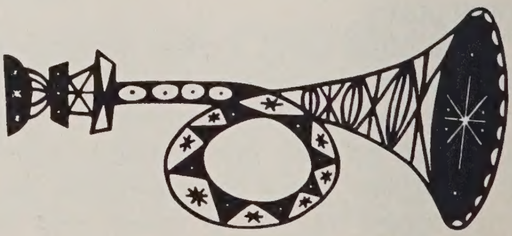
None of these women gets much recognition from the world. They give themselves because they believe it to be their duty, and because they know they are needed. If in return they receive affection and appreciation, that is their reward.

These women in truth have the "servant mentality", but I believe it is the spirit of servanthood that Jesus was talking about when he said, "If any man desire to be first, he shall be last, and servant of all." True liberation does not consist in one group of God's children pushing themselves forward by treading on the others.

Liberation in Christ means being free, not to puff ourselves up, but to live with those around us free from guilt, free from resentments, free from inhibitions.

The fellowship of Christ wears the badge of service. Yet, as those who have grown old in the service will tell us, God has made us in a mysterious and contradictory fashion. It is when we stop "seeking our own", and begin to work for the happiness of others, that we find happiness for ourselves.

And now, for you and all those whose lives touch on yours, a very blessed Christmas.



Writers of Carols

by MARIAN JOHNSTON

Most of us are familiar with the origin of "**Silent Night, Holy Night**". We have heard how Father Joseph Mohr, an Austrian priest, wrote the words and coaxed his organist, Franz Gruber, to compose a melody to go with them. The organ in their parish Church was broken and Christmas Eve, with its special services, was upon them. So the two sang the new song at Midnight Mass with Franz Gruber accompanying on the guitar. Its popularity grew and spread down through the years until it has become one of our most loved Christmas hymns, composed by two Austrians of the Roman Catholic faith.

"O Little Town of Bethlehem", another carol whose story is well-known to many, was written by an American Episcopalian minister, Phillips Brooks. He had a real talent for writing hymns and poems, but this well-loved Christmas song was the result of a trip to the Holy Land, though not written until three years later. He asked his organist, Lewis Redner, to write a melody for the poem, but the night before Brooks planned to introduce it, the tune had not yet been written. The theme with which we are so familiar came to Redner that night and he always said it was a gift from heaven.

Charles Wesley, first an Anglican then a Methodist clergyman wrote a great many hymns. One of the most familiar **"Hark! the Herald Angels Sing"** was originally written as "Hark! How all The Welkin Rings, Glory to the King of Kings". It was altered and adjusted by publishers of hymnals in which it appeared until Rev. George Whitefield, also a Methodist minister, eliminated the awkward word "welkin" (an old English word for 'the vault of heaven') and substituted the words which we all know so well: "Hark! The Herald Angels Sing, Glory to the New-born King". An English Doctor of Music, W. H. Cummings discovered that one of the themes from a piece written by Felix Mendelssohn for a celebration commemorating Gutenberg's invention of the printing press was suitable for the words written by Charles Wesley. As a result we have a near-perfect blending of words and music, beloved by all in the Christian world.

Isaac Watts is another of our well-known hymn writers who wrote his first poem when he was seven and his last when he was in his seventies. Many of them are continually in use but none is more popular than **"Joy to the World".** An Anglican clergyman, ordained in 1695, Watts was obliged to resign his pulpit in 1712 on account of ill health. He used the time of his recuperation to great advantage and one of the products of this period was this joyful hymn, based on the ninety-eighth Psalm. There was a great deal of opposition in the established Church to this and other hymns written by Watts and Wesley, because many people believe that they should sing nothing but the metrical versions of the Psalms. Fortunately for us this attitude did not prevail or we should have been very much the poorer. According to some sources, the music for this hymn, adapted by Dr. Lowell Mason, was from a theme from the "Messiah" by George Frederic Handel, a German who became a naturalized English subject in 1766.

"It Came Upon the Midnight Clear" was written by a Unitarian clergyman, Rev. Edmond Hamilton Sears. A graduate of Harvard Divinity School, he served in small parishes in the state of Massachusetts. He wrote the words with which we are so familiar in 1849, but what is not so well-known is that he had written a very similar Christmas song fifteen years earlier—with the same poetic metre and words which convey the same message. "Calm on the Listening Ear of Night Come Heaven's Melodious Strains" can be sung to the same tune as "It Came Upon the Midnight Clear". Both hymns have been accepted by the Church but the one that has proved most enduring is the second one, without which no Christmas season would be complete.

John Byron a contemporary and co-worker of the Wesleys unknowingly gave posterity a favourite Christmas hymn: "**Christians, Awake! Salute the Happy Morn**", when he thought he was only giving his daughter a Christmas gift. On Christmas Eve, 1749, John Byron asked one of his daughters, Dolly, what she would like for a Christmas present. She replied: "Please write me a poem." He was surprised that she had not asked for a doll or a toy; nevertheless, the next morning at her place at the breakfast table, Dolly found a piece of paper with six stanzas of this now well-known Christmas hymn.

The Moravians in England gave us a hymn-writer who contributed more than four hundred hymns to the world. James Montgomery, a newspaper editor and devout Christian, fought for an improved quality of life for the working people of his home town of Sheffield. Among his many hymns are two Christmas favourites: **"Angels from the Realms of Glory"** and "**Hail to the Lord's Anointed". ** The tune which we use for the former carol, called Regent Square, was written by a blind musician, Henry Smart, and takes its name from the most prominent Presbyterian Church in London. The second hymn, a paraphrase of the seventy-second Psalm, was first sung in public in an English Moravian centre at Fulneck on Christmas Day, 1821.

In addition to Anglicans, Methodists, Roman Catholics, a Unitarian and a Moravian, people from other backgrounds have added to our treasury of Christmas songs. Many of the most popular carols have been in existence so long that their origins are lost in the mists of time. Considerable research has failed to reveal the original authors and/or composers of some of our best-loved hymns. **"The First Nowell"** has been popular for almost three centuries. Authorities disagree as to whether it comes from France or England. The word "nowell" is thought by some scholars to be a contraction of the phrase "now all is well", signifying that by the birth of Jesus, all is well. **"Angels We Have Heard On High"** is also anonymous. Tradition says that an early Pope ordained that all should sing that lilting chorus "**Gloria in Excelsis Deo**" on Christmas. The tune is an arrangement of a French carol but the refrain may well have come from a Latin chorale of the late medieval period.

Discovering the interesting facts and traditional legends about familiar songs can be a fascinating pursuit. How fortunate we are to be living in this age when we are able to rejoice at the Christmas season in the story of Christ's birth, told in so many ways by so many people. When we sing these beloved Christmas carols let us remember their authors, known and unknown, and be thankful for their talent and their dedication.

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OFFICERS' ODDMENTS

"When they had opened their treasures, they presented unto Him gifts." Did any of you ever think of herself as one of the Magi, those visitors to the Christ-Child who brought gifts?

Group Officers bring gifts of mind and spirit in assuming office at the end of December. MEMBERS*—give them your support and encouragement.*

Your presence at the CGIT Christmas Vesper Service to "Celebrate the Birthday of a King" gives a lift to leaders and girls.

An annual report isn't a gift? Or, is it? 1975 Annual Reports from GROUP SECS, *sent in on time, will be welcomed by Presbyterial Adult Secs, Christmas rush or no.*

From Vancouver Island to Quebec, TREASURERS *are sending in the final receipts from members' offerings for the Society's mission outreach throughout the world.*

*Remember "The Other Wise Man"? He is part of modern legend, his jewels opening a shining highway for those who received them were, in a sense, "Special Gifts", as were those of the Magi. There are areas of WMS work to which your "Special Gift"—or your Group's—would be precious beyond price—the support of a child in the Abey Home in India; camp scholarships for children at Flora House, Winnipeg; the KCCJ Day Nursery and Kindergarten in Kawasaki, Japan; Sunday School material for Canadian Indians on a reserve in our West.**

And then there is that one that is really the "gift of the heart"—Christmas greetings and a cheery letter to a shut-in in home or hospital or to a missionary in Canada or overseas. Give of yourselves, O Magi!

** For others, see WMS 60th Annual Report, 1974, under "Individual Gifts".*

Romance of the Christmas Card

by MARY PECKOVER

From the time when the first Christmas cards were made and sent to others, people have enjoyed sending and receiving cards at this season. It is an excellent way of keeping in touch with one's friends and spending a few happy moments remembering the pleasant times spent with them. Most of us wish that we could spare more time at this busy season to write to more of those on our lists and to be able to pause and reminisce. Perhaps we ought to prepare our cards a month ahead of our usual time and be able to take this more meaningful approach.

We all have our own sources of obtaining cards. Some people go downtown soon after Christmas and buy next year's supply while the prices are reduced. Many charitable and worth-while organizations produce cards and use this as a money making venture. Then your money is spent for two purposes. One member of my church group takes orders for cards and turns the profit over to our group treasurer. We appreciate this as it is a big help to enable us to reach our financial objective. It is always interesting to receive the yearly letter type cards. Some people write an account of their activities and the news of their family, have it printed and send it to their friends. And some clever people make their own cards.

When the cards start arriving at the house what do you do with them? Most people use mantel shelves and table tops to display cards. Some have a special form to put cards on. Some have a Christmas basket or container for cards. Quite a few people hang string around the room and hang their cards along the string. Some cards are folded so that they hang the right way up on the string. But what about those with the fold along the side? I take a pair of scissors and cut a small slit, on an angle, just a half inch or so down from the top. This gives me a little flap on both sides to slip over the string and hang them up. Another way to display cards is to hang ribbons down the sides of doorways and pin cards to these.

What comes next? What do we do with all those beautiful cards after Christmas? One person said that she leaves her cards up for a couple of weeks longer than the other Christmas decorations. Then the cards hold the stage on their own without other distractions and she enjoys them to the full. Let me tell you what I do. First, I find a time when I can go over them all at leisure and enjoy them and the memories of friends again. Then the cards are sorted into various categories. Any cards associated with our hobbies are added to collections from previous years. Reproductions of paintings, water colours and etchings are saved. Some cards may be useful to our daughter who is a school teacher. Next year some of the bright pictures will decorate Christmas parcels. Children like receiving a parcel with a gay Santa or snow man smiling up at them. Some cards are perfect for cutting up to make gift enclosure tags. Bird pictures usually end up on the kitchen notice board for enjoyment all year. Any cards left are taken to the local senior citizens home where they are put to good use in the craft room there.

There are other ways of using cards, too. There are other institutions which would be glad of your cards. Some people send the picture part of the cards overseas to mission fields. You can make decorations for next year by cutting up your cards, punching holes along the sides and sewing them together to make baskets for candy, balls for the tree, or paper crowns. Some girl's and children's groups make scrap books for hospitals and senior citizens homes. One boy is making a collection of pictures of the Wise Men and saves any of those which he likes. Some people collect any poems which appeal to them. If you make your own cards many of the ones you received will be useful for this.

This gives you an idea of what a dozen or so people do with their Christmas cards. Do you have an interesting way of displaying or using your cards? Write and tell the editor about it. Perhaps we might have a supplement next year and print other ideas.

Merry Christmas and enjoy sending, receiving and using your cards.

wms highlights

Looking Into The Future—*A challenge from the Historian of Hamilton and London Synodical*

We have listened to the history of the Women's Missionary Society as it functioned in this Synodical over the years, and we pay respectful tribute to the faithful members who have been the stay and support of the larger work planned and put into action by the Council Executive.

It has been a privilege to meet with other groups and share in this part of the Master's work and to obey His Command "GO TELL THE NATIONS". For almost 2,000 years, ordinary people like you and me, have heard the Gospel taught and preached; when the printed word became available and people learned to read and write and translate into other languages, the Word of God and the inspiration of the life and teachings of Jesus Christ became easily accessible. It continues on today in amazing translations done by the Bible Society into languages and dialects of the world, thus reaching uncounted numbers of people.

As our present day members lay down their tasks we must look to the daughters and granddaughters to continue their interest and service so that the chain of education, health and spiritual guidance can be shared with other people in other lands as well as in Canada.

II Kings Chapter 7, verse 9, reminds us that, "We do not well; This is a GOOD TIDINGS and we hold our peace". Peace is what this world needs between individuals, groups, and other nations; this Peace which God can give through our Saviour, Jesus Christ. This must be our aim and Prayer for the future, that the many projects planned by the WMS may be successful and bring new workers and a new sense of deep responsibility into the lives of our Canadian women and their children, who share our heritage.

Although some doors may close to personal workers, we may surely find that others will open and we can witness to the truth of God's redeeming grace through His Son. In this day of carelessness and crime we must buckle on the armour of God and stand up as true soldiers of the Cross. Our motto "Christ for the World" is as meaningful today as it was years ago, and as we celebrate this anniversary let us look to the future, let us recommit ourselves to this task and

TELL THE JOYFUL STORY
SOUND IT FAR AND WIDE
GOD HAS FOUND THE RANSOM
HIS OWN SON HAS DIED.

Medicine Hat—Supper for Handicapped

The Hargrave-Taylor WMS of Medicine Hat recently held a supper party for the handicapped employees of the Rehab Work Shop. Games were played and the evening thoroughly enjoyed by guests and hostesses.

Westminster Presbyterial Fall Rally

The Westminster Presbyterial of WMS held their annual fall rally in September at Cooks Presbyterian Church, Chilliwack, British Columbia.

The rally this year, under the able direction of president, Mrs. Grace Murdoch, took the form of a "Mini-Council."

The theme, "Thine is the Power", was stressed in the welcoming address of the Rev. Mr. Anderson, and was continued throughout the day in all the studies and work presented.

A feature of the meeting was the display of an exhibit of the Centennial banners, which were greatly admired by all.

Calgary Presbyterial—Summer Events

Two interesting events occurred in the Presbyterial this summer. In June a rally was held in St. Paul's Church in Banff, an opportunity for the Calgary and Banff women to meet together in the beautiful mountain resort. Miss Marjorie Middleton, Alberta Synodical President gave the report from Council. The collection taken amounted to $100.00 and this was given to Reverend G. Graham to finance a most successful Vacation School at Calgary's new Centennial Church. The prayer service was a re-enactment of the one held at the 1864 meeting in Montreal to organise Canadian Presbyterian women for Missionary work. It was an excerpt from a pageant written by Mrs. C. E. Jamieson, President of the Calgary Presbyterial in 1949 on the occasion of the Council meeting held in Grace Church, Calgary.

Later in the summer a dessert party was held to say goodbye to two of our WMS members. Mrs. Rae Nicolson, wife of the Reverend Dr. Murdo Nicolson retiring minister of Grace Church and Mrs. Molly Doka, wife of the Reverend K. C. Doka now Superintendent of Missions in B.C. Molly Doka was President of the Calgary Presbyterial for four years and later was Childrens' Secretary and served the WMS in so many ways during her stay in Calgary. She was presented with an Honorary Membership in recognition and taking part in the presentation were two Honorary Members, Mrs. H. P. Daniels, President of the Presbyterial and Miss Nettie Cooper a well loved member. We will miss them both from our meetings and wish them happiness in their new homes.

Peace River Presbytery

The ladies of Strang Presbyterian Church in Dixonville hosted a Centennial Birthday Party on June 14th. Mrs. Kristensen (nee Hincks) the Deaconess cut the cake. Mr. Iddins served as catechist.

In August the Superintendent of Missions, Rev. George Johnston (a student at Blueberry Mountain in 1942) held services in Munro Presbyterian Church and Knox Church, Wanham. At the same time Dr. E. H. Johnson (a student in Pouce Coupe about 45 years ago) held the service in Grand Prairie and went on to speak to the congregations of Wanham and Blueberry Mountain in the afternoon.

Lethbridge—A Project for India

A six member Bible Study Group (Mission Minded) St. Andrew's Church, Lethbridge raised $250.00 to support the work of Musa Abey, Hospital Chaplain, Jobat, India. To raise this money penny banks made from soup cans were given to the congregation. The banks were labelled "A penny a meal to support the work of Musa Abey, Hospital Chaplain". The group became particularly interested in the Hospital Chaplain—Musa Abey through Mrs. L. A. Wylie, a member of the congregation. The Chaplain was the first graduate under the "Ernie Wylie Memorial Fund", established by her late husband.

Brandon—Fall Rally

St. Andrew's church, Brandon hosted the fall rally of the Brandon Presbyterial using the theme "Thine is the Power". Encouraging reports were heard from each department. We caught a glimpse of the work being done at Anishinabe Fellowship Centre in Winnipeg as told by the director Mrs. Powers.

Mrs. Gordon of the Winnipeg Presbyterial was present and took us on a journey through Nigeria from Lagos North and back through the more central part. It is a country of contrasts from very rich to very poor. There are people of many beliefs living side by side, each respecting the other.

West Toronto Fall Rally

At West Toronto's Fall Rally in Morningside-High Park Church, historical sketches were presented at the afternoon session. These had been composed by Mrs. Bender of Toronto-Kingston Synodical from the book, "Enduring Witness". Members of WMS groups took part, giving such glimpses of early days in the Canadian Presbyterian Church as: John Geddie going to the New Hebrides; history of St. Andrew's Church, Quebec; Dr. Daniel Eastman's ministry of sixty years in the Niagara Peninsula; the trials of the Selkirk settlers, and the heroic work of the nurses during the Yukon Gold Rush. In the absence of Mrs. H. Currie, who arranged this presentation, it was directed by Mrs. F. C. Holdsworth.

In the evening Mrs. C. M. Snider, president of Toronto-Kingston Synodical, showed slides taken during her trip to South Africa in 1974. They showed some of the mission work conducted there. They also illustrated the beauty and fertility of the Country and the contrast between the homes and conditions of living of white and black or coloured people. Mrs. Snider told us that 90% of the coloured and 70% of the black people are Christians and spoke of them as our Christian brothers and sisters.

Fergus WMS—90th Anniversary

St. Andrew's Church Fergus Women's Missionary Society marked its 90th Anniversary with a delightful tea at the home of Mrs. R. D. Kerr. Forty guests were present. Mrs. Archie Beattie, president, presided. Rev. J. D. Wilkie gave an exposition on the Scripture Lesson, Romans 12, read by Miss Rollie Rae. Mrs. Alex Park gave a resume of the beginning of the WMS in St. Andrew's and read a list of the Charter members. Rev. Laurenson led in prayer. The highlight of the tea was the cutting of the Anniversary cake by a beloved member Mrs. A. O. MacDonald. Out of town visitors were present from Orangeville, Durham, Elora and Guelph.

Barrie Presbyterial Executive—

Met at St. Andrew's Presbyterian Church, Barrie, Ontario, in September.

Mrs. R. H. McKee, Collingwood presided using the theme "Forward In The Power Of Prayer". Mrs. T. C. McNeice was the organist. Mrs. Max Forde and Mrs. Fullerton of the Huntsville group in the devotions stressed the importance of giving "Thanks" and "Praise" to God for our many Blessings.

An encouraging Financial report was given by Mrs. A. Legett, Orillia, Ontario. Vice Presidents have the Sectional meetings planned.

Mrs. Forrest McKee, Collingwood, Ontario gave an inspiring report of "Congress '75" held in Hamilton, Ontario.

The changing of the boundaries was discussed.

BEACHES TORONTO "50 Years Young"

Beaches Church was the scene of a very happy event when the McIntyre Auxiliary of the Women's Missionary Society held its Golden Anniversary—50 years of missionary work.

All members of the Church and friends of the Auxiliary were invited, some coming from London, Ottawa and Trenton. The President, Miss Iris Spence, with Mrs. F. Hogg, received the guests.

Mrs. W. J. Head of Melville Church,

Scarborough, spoke of her journey to the Holy Land, depicted by interesting slides. Mrs. J. Eldon Andrews from Toronto East Presbyterial was also present, along with three former members who attended the first meeting, October 1925. The Minutes of this first meeting were read and the Minute book was left open for perusal.

Knox Alliston—Anniversary

The Women's Missionary Society celebrated the 50th Anniversary of the present group, with a special service on September 8th. The President, Mrs. Emma Anderson, led in the service, and welcomed guests from Mansfield, Beeton, Cookstown, and Baxter churches.

Mrs. Bob McCutcheon read a brief history of the local Society, entitled 'Looking Back', which was written by Mrs. Laura Somers; and an anniversary prayer.

Honoured guests were Rev. and Mrs. B. F. Andrew of Maple, a former Minister of this congregation. Mrs. Andrew delivered a thought-provoking message on the story of the Pharisee and the Publican. In her challenge to the future, Mrs. Andrew asked the ladies not to forget to renew their spirits as well as the body, emphasizing the importance of love for others.

Mrs. Laura Somers presented a basket of flowers in memory of former members of the Society. Mrs. Grace Cave, the only remaining member of the present group that was formed 50 years ago, was honored by cutting the beautifully decorated anniversary cake, the work of a member.

Lucknow—Long Service

Two Lucknow women were honoured Sunday for long and faithful service to Lucknow Presbyterian Church and to the Women's Missionary Society.

Mrs. Noble Johnston and Mrs. James Little received centennial certificates for outstanding service, awarded during the Centennial year of The Presbyterian Church in Canada. The awards were made by the church session and were presented by the minister, Rev. Glenn Noble.

Knox Crescent and Kensington, Montreal

Miss Lillian B. Morton was recently honored by her fellow members of the Evening Auxiliary WMS who made her a presentation. Miss Morton has been an active and faithful member of the auxiliary ever since it was founded, serving for a time as its President and for many years as its dedicated Treasurer. A great deal of the credit for what the auxiliary (comparatively small in numbers) has been able to accomplish over the years has been due to her untiring interest in the work of the WMS and to her constant encouragement not to be content with past efforts but to do even better. We deeply regret that Miss Morton is now forced into a less active role for health reasons.

West Lorne CGIT

The West Lorne CGIT Seekers celebrated the Sixtieth Anniversary of CGIT and the Centennial of The Presbyterian Church in Canada with a reunion of all former CGIT members and leaders.

The girls led in the service of worship. Rev. Andrew Duncan gave an inspiring sermon and dedicated banners, gifts from the CGIT and Ladies Aid.

Following a smorgasbord and Anniversary cake a puppet show was presented by the girls "The Middy Through the Years".

"Come—Celebrate the Birthday of the King!"

From Newfoundland to Vancouver Island those who join in the Christmas Vesper Services with CGIT's 30,000 girls and leaders will be invited to share birthday cake and punch, symbols of Christian joy and fellowship.

This year's service was written by Rev. Eleanor Geib, a minister of St. Martin's United Church, Saskatoon, with the help of Saskatchewan girls, leaders and congregations.

In Remembrance

Mrs. R. John Coghlin
Presbyterian, Atwood

Mrs. Nina A. Davis
St. Andrew's, Beamsville

Mrs. Arthur Atkinson
Presbyterian, Durham

Miss Edith Moore
St. John, Hamilton

Mrs. Jessie Williams
St. John, Hamilton

Mrs. Hilda Gilchrist
St. Andrew's, Lindsay

Miss Ella Upshall
New St. James, London

Mrs. Oliver T. Parkin
Clarkson Road, Mississauga

Mrs. Marion Munro
St. Mark's, Moose Jaw, Sask.

Mrs. David Sayers
St. Andrew's, Picton

Mrs. Clara Everett
St. Andrew's, Port Credit

Mrs. J. R. (Maud) Nichol
Westminster, Smith Falls

Mrs. Bessie Ball
St. Andrew's-Chalmers, Uxbridge

Miss Beatrice Dewar Wright
Presbyterian, Weston

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Send orders directly to: LIFE MEMBERSHIP DEPARTMENT, Women's Missionary Society (W.D.) of The Presbyterian Church in Canada, Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

Payment must accompany order. All cheques or money orders should be payable to the Women's Missionary Society (W.D.).

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Merry Christmas

Dear Readers,

"Gifts" seems to be a theme that runs through the Christmas issue of the Glad Tidings. Christmas is a time for giving and receiving of gifts, so I thought I should let you know that you are receiving a gift—the October, November and December issues of the Glad Tidings are made possible by a subsidy from the General Fund of the Society. The subscription rates you pay only make possible the other seven issues of the magazine that are published in a year.

Did you also know that all articles published in the Glad Tidings are gifts? We do not pay our writers. Their articles are a gift to us. We do thank them and especially do we thank those who contribute regularly.

We are now receiving renewals for the year 1976 and also a number of new subscribers. What a thrill it is to our circulation department to get the print out with a list of new names on it. Thank you group Glad Tidings secretaries for your hard work. We wonder if groups have thought of subscribing to an extra Glad Tidings to give to the minister to take to new homes, the sick or the elderly, or if members are promoting the magazine with other friends. One group provides a subscription to the Glad Tidings for the church library.

The gifts we have been talking about seem small in comparison to God's wonderful gifts to us culminating in the gift of Jesus Christ. May this Gift be received by each of you in a new way this Christmas.

May Nutt.

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ADVENTURES IN PRAYER
by CATHERINE MARSHALL
G. R. Welch Company Limited $4.95

Those who like the writings of Catherine Marshall will be happy to hear that she has another book in print—"Adventures in Prayer". This is a practical, helpful book. Mrs. Marshall shares her personal experiences and discoveries in prayer. She deals with different needs and the types of prayer to help us in these needs. She expresses a strong faith in a personal God who is ever open to hear our petitions. Each chapter deals with a different situation in life and a practical response to it. Each ends with a prayer suggestion to help us.

Some of the contents include: "Prayer is Asking", "The Prayer of Helplessness", "The Prayer that Helps your Dreams Come True", "The Prayer of Relinquishment".

Some of the material in this book has appeared in other publications and Mrs. Marshall received enthusiastic response from her readers when they appeared.

The book is available in hard cover at present. It would make an excellent Christmas gift.

—Mary Peckover

LIVE—MAKE A DIFFERENCE 25c

Five Bible study outlines based on Romans 12 and 13 dealing with such subjects as —the link between knowing God's Word and doing God's will

GOD TOOK MY HAND
by BEVERLEY DYER
G.R. Welch Co. Ltd. $2.95

The author of this amazing story was injured in an automobile accident in Italy while holidaying with her daughter and son. It was not until she had travelled home to California and months later that the doctors told her that she had a broken neck and that she was a living miracle. Believing she had been saved for a purpose, she agonized through two years of treatments, operations and setbacks and today she is able to live reasonably normal and witnesses to God's miracle in her life. During her doubts, fears and frustrations her faith in God increased. Her complete faith in God as recorded is truly inspiring.

This is a wonderful book to give to someone who is convalescing.

—Mary Hamilton

PLEASE GIVE A DEVOTION FOR CHURCH GROUPS
by AMY BOLDING
G.R. Welch Co. Ltd. $1.95

This book would be appreciated by anyone called upon to lead devotions in a group. Each chapter is preceded by an appropriate scripture and illustrated by anecdotes and poetry.

There is a good variety including devotions for Mother's day, Easter, Thanksgiving, Christmas and other special occasions.

—Mary Hamilton